

THE BANTU WORLD Circulates throughout the Union of South Africa and the adjoining High Commission Territories

THE BANTU WORLD



Printed In: ZULU, XOSA, SESUTO, SECHUANA, as well as 10TH OFFICIAL Languages Subscription 9s. per year 5s. halfyearly 2/6 quarterly

South Africa's Only National Bantu Newspaper.

Authorised To Publish Government Proclamations And Notices Of The Native Affairs Department.

VOL. 4--No. 29.

JOHANNESBURG, SATURDAY, OCTOBER 26, 1935.

REGISTERED AT THE G.P.O. AS A NEWSPAPER, 10 1/2 PRICE 2d.

THE EMPEROR GOING TO LEAD HIS ARMIES?

Abyssinians Preparing For Counter-Attack In Northern Front

The Abyssinians, according to a message from Addis Ababa, copyright by the "Times," are making preparations which indicate an impending Abyssinian counter-attack on Agame. The Abyssinian command undoubtedly also expect an Italian attack on Makale in the north.

The Emperor Going To The Front

The Emperor of Abyssinia is preparing to leave at the end of this month to the front. He will travel by car probably to the north of Dessie. As the Emperor's departure is an even more significant sign of war than the beating of drums, it is expected that tradition will impel people to follow him.

The Imperial Guard

Most of the Imperial Guard in Addis Ababa left on Monday for the northern front, when 3,000 old soldiers and 7,000 recruits, including 1,000 cavalry, took the caravan road to Debramarkos after being reviewed by the Emperor.

ARMIES MASSING FOR BATTLE

A party of 800 with mountain artillery and machine-guns struck east-ward on the regular Dessie road, followed by their womenfolk as far as the outskirts of the town. They used tent poles as walking sticks, and drove before them mules, whose burden of pots and pans clattered continually.

One hundred and fifty mules had already left for Dessie at the week-end with supplies of ammunition, and the space outside the palace was full of closely-tethered mules from the Royal domains at Shoa. These will provide transport for the Emperor's journey to the north.

Heavy Fighting

According to an unconfirmed report received at Addis Ababa on Wednesday heavy fighting between the troops of Ras Desta, a son-in-law of the Emperor, on the right wing of the Webbe, Shibel front, and the Italians, is in progress.

Gorahai must be held is the order sent to Ras Desta, commanding the Southern army. It is not unlikely that the first pitched battle will be fought on the line from Gorahai to Jijiga, where 300,000 Ethiopians confront 140,000 Italians, largely Native troops.

Strategically Important

Gorahai is strategically very important, and if it is captured by the Italians most of the horrors of the long drawn-out campaign on the waterless Ogaden plain will be removed.

All reports suggest a big battle impending, though there is no confirmation of the report that Ras Desta's right wing, based on Webbe Shibel, is heavily engaged with General Graziani's left wing. Many military observers here expect the Italian will make a further thrust north next week.

Africans Pray For Abyssinians

That God would bring peace and assist the cause of the helpless Abyssinians, whose territory has been invaded, was the fervent prayer that was offered up on Tuesday morning just before sun rose by hundreds of the Africans in Ladysmith.

This prayer will be offered every morning until the cessation of hostilities.

Chief Walter Kumalo, the only Christian chief in this area, led the prayers of his own tribe, the Amakolwa, and Christian members of other tribes prayed independently.

Daily intercessions were agreed upon on Monday, when at a big meeting of all the chiefs and their councillors the question of the Italo-Abyssinian dispute was raised.

Helpless Africans

Although the chiefs generally and the majority of their councillors have not embraced Christianity, they unanimously supported the following resolution: "We, the chiefs of Klip River area, thank the British and the Union Governments for their endeavours in trying to establish peace in the Italo-Abyssinian crisis, and we hope that their efforts will not be in vain. We are conscious of the horrors attendant upon war, and we fear for the safety of the millions of poorly-armed and unwarlike Africans.

"We have therefore decided to offer morning prayers daily immediately before sunrise for peace and for the cause of the helpless Africans whose territory has been invaded."



Abyssinian cavalry leaving Addis Ababa for the northern front.

Retention Of Cape Native Franchise Urged By Congregational Union

Africans Should Not Be Exploited

The Congregational Union Assembly which has been in session in Johannesburg, after considering the Native Bills, passed the following resolutions:

"The assembly declares its loyalty to the Government of South Africa, and its desire to work wholeheartedly in co-operation, for the well-being of all sections of the community, European, coloured and Native.

"The assembly feels it has a platform from which it is entitled to speak, in as much as it has for over a century been directly and indirectly interested in Native welfare.

Gesture Of Trust

"It respectfully urges upon the Government the following considerations: (a) The abolition of the Native franchise in the Cape Province will have repercussions for evil far beyond anything that can at present be unforescen. In itself of small practical effect, inasmuch as the number of registered Native voters is only about 10,000, while the European vote exceeds 900,000, it nevertheless is regarded by the Natives throughout all four Provinces as a recognition of their inherent right to citizenship. It touches the soul of the people. It has never been abused, and while this gesture of trust is maintained is never likely to be abused. (b) The proposal to couple the abolition of the franchise with the promise of more land for Native occupation appears to the Assembly as an attempt to drive an unfair bargain. The two have no relation to each other. Moreover, the promise of more land was made in 1913, a promise which still

awaits fulfilment. (c) The amount of land which it is proposed to release, although apparently large—some 7,000,000 morgen—is nevertheless quite inadequate if intended to provide a suitable home for a segregated Native population. Together with the present Native reserves it will be only some 12 per cent. of the land of the Union. It is some two million morgen short of the allotment proposed by the Beaumont Commission of 1916. Without very large financial provision no mere promise of land can be effective. The proposed Native Council elected by the communal vote and having very restricted powers, does not appeal to the Assembly as being in any way an adequate measure to meet Native needs.

Recommendations

"The Assembly urges the Government—

To dissociate the promise of land from the question of Native franchise; to provide by loan or otherwise for an adequate provision of money for the purchase of land for Native occupation; to provide a Native Council, elected by the Natives on a restricted personal franchise; the function of such council to be on the lines of the Transkeian Bunga; to retain the Cape Native franchise as at present; this dual arrangement to be for a fixed period of years as an experiment, at the end of which period the whole position will be reviewed; to amend Chapter IV of the Bill as to protect the agricultural worker from possible exploitation."

Chiefs And Native Bills

GOVERNMENT URGED TO EXTEND FRANCHISE TO THE NORTH

After deliberations lasting several days the Native chiefs of Ladysmith together with their councillors, met on Tuesday in the Native Commissioner's Court to approve of seven resolutions relating to the new Native legislation.

During the deliberations Chief Walter Kumalo and Chief Mbe-gwa were the principal speakers. These chiefs sponsored most of the resolutions.

In regard to the Native Representation Bill it was unanimously agreed: (1) That the Cape Native vote should not be restricted, but should be extended to the northern provinces; (2) That the representation of Natives in Parliament by four Senators was not acceptable; and (3) For the time being the establishment of the proposed Native Council is welcome on condition that the Council will cease to function when the Native vote has been extended to the north, but such council may continue for the benefit of such Natives as may not be registered voters.

In regard to the Native Trust and Land Bill, it was agreed: That the Government should appoint a commission to find out how much of the scheduled areas are held by Natives or non-Natives and how much land outside scheduled Native areas, so as to determine the amount of land available for surplus Natives; that there should be a general Native census next year; that the Minister of Native Affairs should give a full statement of account of all trust moneys to the Native Council.

It was resolved to recommend that the Union Native Council, established under Act 23 of 1920, should be called to meet next year to bring its considered opinion before the Government.

STOP PRESS

Italy Talks Of Peace

The sanctions which the League intends to apply against Italy have undoubtedly frightened Italy because it is stated authoritatively that Signor Mussolini will soon be ready to open negotiations for a settlement if (1) Britain reduces her Mediterranean Fleet (2) The League does not impose sanctions; and (3) Italy is allowed to consolidate the territory already occupied.

But British attitude towards these proposals, according to Mr. Anthony Eden, the British Minister for League Affairs, is that any settlement must be approved by the League, Italy and Abyssinia and must fit in with the

Zulu : Ezempi E Abyssinia

Amazwi Ka Mnu. D. L. Smit U Ndaba Za Bantu We Union

Akukuluma E Mgungudhlovu
Ngolwesibili September
3, 1935

Kufaniswa-ke ukuti leli Bandla la Bantu lingamiswa ka-nje :
Ama Lunga
Lonke izwe lakiti le Union of South Afrika..... 22

1. Umpatisihlalo, u Ndabazabantu wase P'it'oli 1
2-6. ONdabazabantu be Union, abayisihlanu..... 5

Ama Lunga Anga Bantu

7-10. Aketwa ngu Hulumeni..... 4
11-19. Aketwa nga Bantu ngapandhle kwamadolob'a 9
Ka-nje :

11-13. United Transkeian Territories General Council 3
14-15. I K'ip'i..... 2
16-17. ESilungwini nakwa Zulu 2
18-19. ETransvaal nase Orange Free State... 2

20-22. Abaketwa ngamadolob'a..... 3
20. EK'ip'i..... 1
21. ESilungwini nakwa Zulu..... 1
22. ETransvaal nase Orange Free State... 1

Sebepelele benke..... 22

Ukuma Nokuhamba Kwempi Impi Enkulu Iseza

Silobe impi isisebangeni lokuba ivele obala ububi bayo bonke. Kutiwa ama Ntaliyane aselungi-selela ukukhulisa okukulu kakulu, okuzoba kukulu kakulu. Ama Abyssinia angama 80,000 nawo aselinde ukuvikela umuzi wawo umkulu wase Makale ozohlaselwa ama Ntaliyane.

Sekuteleke eminye imikumbi yama Ntaliyane eyisi 7 itwele amabuto, nezikali namahashi nezibhamu nogesi. Isike yabambana entabeni yase Mussa Ali yehlulwa eyama Ntaliyane. Kuzwakala ukuti sengati u Mussolini useqonde ukugudhluza indune enkulu epete imikosi yonke yasa Italy abeke enye ngoba kutiwa kagculiswa ukupata kwalena. Sengati uti itotoba kakulu, kayiboni impi iqubekela pambili.

Ukuna kwemvula

Kuzwakala ukuti into esabambe ukhulisa kwama Ntaliyane e Ogaden yizulu okutiwa liyana lapo. Ukuma kwe Zulu yikona okusiza ama Abyssinia ukuba atole ikefu lokuzilungiselela kahle impi. Kutiwa ama Ntaliyane ayetembele kakulu "ekugcobeni izandhla" zamakosi amancane ase Abyssinia ngemali ukuze ahlubuke. Kutiwa ama kosi ayitata imali kodwa pinde ahlubuke.

Manje kutiwa imikosi eseningizimu yama Ntaliyane epetwe ngu General Graziani, izimisele ukukhulisa ngamasu amnyama, ngakoke izintateli zamapepa-ndaba uzixoshile lapo. Lenduna kutiwa yona ikolwa impi ka Khukhulela-Ngoqo. Kutiwa yena uqonde ukubetusa abase Abyssinia ngokukhulisa bonke nabangalwi ngezibhamu ngamabhomo nangogesi. Uqonde ukubhubhisa izwe lona.

Ukukhulisa Kwe Abyssinia

Amabuto angama 500,000 ase Abyssinia aqonde enhla nezwe, eningizimu angama 100,000 inkosi yase Abyssinia ikipe izwi lokuti kawahlasele amantaliyane ezweni lawo. Sekusobala ukuti impi ezayo izokukumba ngempela

Bantu Methodist Church

Umhlangano wonyaka we-Bandhla leBantu Methodist Church ozohlangana eSophiatown kusukela ngolwesiTatu October 30 kuya kuNovember 3 ngeSonto. Wokwenganyelwa nguMongameli uMfundisi J. Mdelwa Hlongwane. NgeSonto November 3 kube inkonzo enkulu.

engakalingqobi. Kutiwa amabuto ama Ntaliyane angama 700 as' Opaté, ngase Mount Moussa, avinjelwele ama Abyssinia. Kutiwa kulendawo engase Danakil ama Abyssinia asebulale ama Ntaliyane angapezu kwama 300 atumba izinqola zetwele ukudhla kwama Ntaliyane. Ama Ntaliyane abika ukuti ibidumelene ngase Dagneri ngovivi ayehlasela ngama Eropleni ayishumi okutiwa ayenetisa izinhlamvu ezesabekayo. Ate esuka lapo eyeshisa umuzi wase Burdoli ngamabhombu. Lelizwe okutiwa alitumbilile livundile, lizungezwe amahlane.

Impi Yase Bagner

Nakona lapa e Bagner umuzi oseningizimu nezwe lase Abyssinia isike yapatana ngezandhla aqobo. Kodwa kusobala ukuti ama Ntaliyane asizwa ngama Eropleni njalo okuyiwona etshanela ngapambili kwempi. Iti ilwa-nje imishini lena ibe iwo, hlozisa izinhlamvu pezu kwama buto ase Abyssinia. Kodwa lapa kutiwa ilwe inkatende ibambene impela.

Ahlehlama ama Abyssinia elwile noma pela abafileyo bama Ntaliyane yezinkubela singerwa luto ngazo, kuzinge kubatshazwa kupela ubuningi bezase Abyssinia.

Kuko konke loku kusetenjwa ukuti impi ingase ipela masinyane. Abe League of Nations basalumele ngezinyawo lol'udaba balufunela izindhla zokuluqeda masinyane. Sengati naye u Mussolini usebonile ukuti lomtam awumumete angeke awuhla fune kahle. Kusobala ukuti useyabona ukuti kakuyi ngamlomo lamadoda ase Abyssinia aqonde impi, angeke-nje ehlulwe kube-sengati bekudhlalwa. Ibe nemi buso eminingi imcindezela ngezindhla zonke ukuba ayiyeke lempi.

lapo amanzi egijimela ngakona, ngoba nhlangothi zombili sezilinde ukukhulisekana.

Izifo Ema Ntaliyaneni

Ama Ntaliyane ase Abyssinia abhedukelwe izifo nendhla yamanzi: Iziguli zipetwe izisu, imalaria, impunga nezinye izifo. Indhla enkulu eyamanzi angeko aseletwa imikumbi yempi. Kusobala ukuti elinye izwe lelo, ama Ntaliyane azosebenza impela (Ipelela ohlweni lwesitatu)

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INDLELA EYENZIWA NGAYO
Ingamanzi okanye ingamacwe-cwe (ixabiso linye).

KWENGAMANZI, amathontsi abe mahlanu kuye eskumini ecepheni elikhulu lize! amanzi, kane nge mini de ubebhetele. Emazinyweni, ntloko yoshiyi nezinye intlungu amathontsi alishumi esiqingathe-ni samazi ekomityini ngeeyure ezintathu 'de zimk' intlungu.

XA INGAMACWEWE. Linye nokuba mabini kathathu, kane nge mini uwaginye ngamanzi.

ABANTWANA abangaphantsi kwe 14 iminyaka, bothatha iziqingatha zalamathama. Abangaphantsi kwesi xhenxe, isiqingatha sesine (quarter) salamathama.

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ZONKE NEEVENKILE.

Abaniniyo: PHOSFERINE (ASHTON & PARSONS), Ltd, London, England.

Social And Personal News

THE Bantu World

Head Office:

No. 3 POLLY STREET,

Telephone: Central, 3493.

P.O. Box 6663, JOHANNESBURG.

Domestic Announcements.

Small advertisements will be accepted from our readers for publication in the classified column, of "The Bantu World." Births, Engagements, Marriages, Deaths, In Memoriams Wanted, For Sales, etc. are charged as following rates:--

12 words for 9d, with a minimum cost of 2/6 per insertion.

All announcements submitted to "The Bantu World" must be accompanied by a postal order to cover the cost, and same must be received at the office of the paper not later than 5 p.m. on the Wednesday prior to the date of publication. Advertisements may be either posted or handed in at the office of "The Bantu World" 3 Polly Street, Johannesburg.

OBITUARY:

PIETERSE--Passed away peacefully, Thursday, 10th October, at Windhoek South West Africa. Peter Lionel beloved husband of Nurse Rose. Deeply mourned by wife, children and relatives.

PERSONAL:

Will a subscriber at Fletcher-ville who forwarded P.O. 840595. Please send his name.

BOXING FOR AFRICANS:

Zach. Mamabolo late trainer at the B.Y.M.C., Bloemfontein has opened a training school at 10 Market Street, Johannesburg, at 8.35 p.m. on Mondays and Thursdays.

FOR SALE:

House For Sale, situated in Evaton Township, 4 Rooms. Over an acre of land attached. Fruit trees and well on Property. (Freehold) Apply: S. Z. Mashabane, P.O. Box 1177, Johannesburg.

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Who's Who In The News This Week

Miss Maria Audrey Mazimba, who has been teaching in Swaziland for many years, has returned to Johannesburg owing to health reasons. She is staying with Miss Ida Mntwana, a well-known personality at Western Native Township.

A grand concert under the personal management of Miss G. Mayekisa, was given at the Eastern Native Township on Saturday last.

Mr. J. J. E. Msiwa, the President of the Ilinge Labantsundu Society and also agent of "The Bantu World" has recently left for the Cape.

Mr. E. Magwaca, of Eastern Native Township, who has been a clerk at Crown Mines is now at Simmer & Jack Mines as a clerk.

Misses E. Mokwe and A. Phillips of the Benoni location paid a short visit at Eastern Native Township last Monday. On their way back they were accompanied by Mr. E. Mayekisa.

At the Ethiopian Church, Western Native Township, Ilinge Labantsundu Society gave a very grand tea-party last Sunday on behalf of Miss W. Gosana. Ilinge Labantsundu Society will again give a tea-party on Sunday, October 27 1935, on behalf of Miss Tilie Mafuya. All her friends are invited to come.

An attraction of the season dance under the personal management of Miss Elsie Methuli will be given at the Star Bio Hall, Benoni location, on Saturday, November 2. The Merry Black Birds in attendance.

Nurse Getrude Nzuzi and Ina Sogeng, of the City Deep Hospital, visited Alexandra Township last Wednesday.

The Rev. J. R. A. Ankhoma, assisted by the Rev. Dick Phiri, of Germiston, conducted the burial service of the child of Mr. and Mrs. Owen Aphiri who died last week.

Mr. J. B. Little Mwase, formerly of Johannesburg has arrived in the city from Witbank where he is employed at present.

The Rev. J. R. Albert Ankhoma, Eastern Native Township, conducted his Divine Healing service at the Township Hall last Sunday. Five people from Pimville were baptised by immersion. The Rev Ankhoma will conduct another Healing service on November 3 assisted by Pastor S. Shaw Butler, a God-inspired preacher.

The Revs. E. E. Mahabane, of Kilmerton, Z. A. Baqwa, of Pimville, and A. K. Maaga, of Germiston, left Johannesburg on Monday, October 14 for the Methodist Conference sitting in East London.

Mrs. F. F. Sepamla, of Swaziland, arrived on the Rand recently and is staying with her sister-in-law Mrs. Sephanya, of Randfontein. On Thursday they called at "The Bantu World" offices on their way to Pretoria.

Miss Johannab S. Koffie, of Maritzburg, has arrived in the city and is staying with her brother and sister-in-law, Mr. and Mrs. Makatini, of Western Township.

Mr. E. P. Masemola, of 601, Zondani Street, Eastern Township will celebrate his children's birth-day with a party on Sunday afternoon, October 27.

Mr. E. Mayekisa wishes to thank those who visited him on Sunday, October 13. The guests were received by Mr. A. J. Msimang and Mr. G. Langa provided music. Among those present were Misses Elizabeth Maleke, W. Mokone, M. Marawu, J. Dineka, L. Mashoba, Maria Malanga, Mrs. M. Jafta, M. Moeng, Mr. Z. Dhlamini, Elizabeth Hohlo, Mr. J. P. Mavimbela, Mr. Mahlongwana; Messrs. Gabriel Zulu, Jerry, Luty, Joseph Mjoli, Elias Mnandi, Moses Mavangana, Matthews Dhlamini, Jonas Myala, Vongosi Myoli, L. Makalima, Devilliers Spiva, Richard Keswa, Henry Mpumlwana, John Dineka, M. Nkata, S. Cwayi, Michael Tshabalala, David Mkgatlane, France Mija, Joe Dhlamini, Jonathan Mnguni, K. Z. Dhlamini, Jim Dhlamini, Atwell Bacela, M. Maselwa, M. Josiah, Isaac Skote, A. Ketwa, Isaac Dhlamini, Mr. Makepeace.

Darktown Strutters' Great Tour

The visit of Mr. Griffith Mtsieloa and the Dark Town Strutters in Ressano Garcia and the Eastern Transvaal will long be remembered by friends who attended their shows. On Thursday, September 19, they held the boards at Ressano Garcia and a good house gave them a hearty reception. Mr. and Mrs. Willie Ramaliane, The Tage Brothers, Miss Florence Ramaliane and the Chief Hospital Orderly at the W.N.L.A. played a very important role in making the visit the success it was. Mr. & Mrs. Ramaliane also entertained the visitors at their home.

Waterval Boven the next place visited gave the entertainers a royal time. The Rev. Nguza, of the Methodist Church showed much interest and also entertained the party of singers at his home. Mr. and Mrs. J. Nkosi (Principal teacher) who were the advance agents also acted as host and hostess. Mr. Ramp a (teacher) was thrilled with delight in helping the visitors, while the Rev. and Mrs. Serepe, (A.M.E. Church) entertained the visitors to dinner at their home. The inhabitants of the Railway Camp heartily supported the shows and expressed their wish to the entertainers to come again.

Carolina also rose up to the occasion in welcoming the entertainers. The Rev. and Mrs. Mbangula showed them great kindness, and also entertained them to tea. Mr. and Mrs. Tshabalala proved most helpful in many ways. They acted as host and hostess and a most enjoyable time they gave their guests. Mr. and Mrs. Choene held a tea-party at their home in honour of the visitors. The shows were also well supported by the inhabitants of dear old Carolina.

Breyten also played her part well and the success there is due to Mr. B. Maseko and Mr. and Mrs. Zimu, who made all arrangements.

Ermelo was the climax of the tour and Messrs Mogotlane, Masuku, S. Kunene and Ray Mkwana, are to be congratulated on their efforts in making the shows such an unqualified success. The hall was packed and thanks is also due to the A.M.E. minister, Mr. and Mrs. A. D. Masuku entertained the singers to dinner while Mrs. Mogotlane also acted as hostess. Mr. and Mrs. Nkosi, also entertained the party at their home.

Enjoyable Benoni A. M. E. Concert

(By A CORRESPONDENT)

The Juvenile section of the Benoni A.M.E. Church, gave a grand memorial concert on October 19. Its object was to review the history of the Church. The Rev Makwili (Pastor in charge) in his address, expressed the fact that children should always be well informed about the history of their church. The following Sunday was to be devoted to that subject. Another appreciative address was given by Mr. Kiviet, chairman, who spoke on Humility and reminded us that the Bible tells us that it is only through humility that we will obtain Glory. He was assisted by Mr. Ngqoyi (Junior) who also gave

a short address brilliant and full of high ideals.

The music was delightful. All the performers were artists. Some of the singers and soloists were:--Mrs. H. Mallela, a strong and delightful soprano; Miss Gosani also a fire soprano whose voice is well cultured; the Rev. Makwili, a profundo basso, Mr. Makanya, Mr. M. Mallela, and Mr. Rabashane.

The audience was so delighted with Messrs Makanya and Rabashane, that the two spent most of their time on the stage. Mr. November's 'five' also delighted us with their Spirituals. Among the audience I noticed Mrs. Ngqoyi, Mrs. Mandinda, Mrs. E. J. Gabagas, Mr. E. Pitso (Native Affairs) and Mr. Nkosi, Thakedi and Co.

Children's chest troubles



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VACUUM OIL COMPANY OF SOUTH AFRICA LTD.

Our Opinion And Readers' Views

THE "Bantu World"

3, POLLY STREET
(North of Bantu Sports Ground.)
P.O. Box 6663, JOHANNESBURG

SATURDAY, OCTOBER 26, 1935.

Christianity And The Native Bills

In condemning the proposed Native Bills at the recent Synod of the Diocese of Johannesburg the Dean of Johannesburg, the Very Rev. W. A. Palmer, stigmatised them as fundamentally unchristian—in that they are a negation of the principles underlying the Christian religion. Their primary object is not to solve the so-called Native problem but to secure the position of the white race in South Africa, and in consequence they violate the principle of "doing unto others as you would like them to do unto you," which in a nutshell is the essence of Christianity. "The heart of Christianity and all that is best in Western civilisation," says Dean Palmer, "is built on the fact that a man, a people, a nation, are never to be used as a means to an end. A man is an end in himself and so is a nation, and therefore a man or a people has the right to develop to the fullest capacity."

No sane man can say that the proposed Bills give the Africans the right to develop their life to the full. No one can honestly deny that instead they aim at curbing their development in order that they should remain under the tullage of the white race for all time.

In other words they aim at placing them under conditions that will enable Europeans to exploit them for their own ends. The Trust and Land Bill, for instance, while ostensibly it seeks to fulfill the promise made in the Native Land Act of 1913, gives the Africans no sufficient land for development but makes provision for labour tenants on European farms. The reason for this is not far to seek. It is a well known fact that the majority of Europeans are strongly opposed to the setting aside of large areas for Native occupation because they are afraid of making the black man economically independent.

The real object of the Trust and Land Bill is not to fulfill the promise of 1913 but to tighten up things on European farms so as to force Africans living on these farms to give their labour free of charge. It is a tragic fact that the Bill does not provide land for those Africans who are now living as labour tenants or squatters on European farms. It releases land from the provisions of the Natives Land Act in order to enable both Europeans and Africans to buy it on the open market. Under the Natives Land Act, the Union Government is pledged to set aside areas in which Africans only may buy, hire or lease land, but the present Bill does not do anything of the kind. Fundamentally speaking it is a worse measure than its predecessor. The purpose of the Land Act, we were told, was to divide South Africa into European and African areas; but this purpose is not fulfilled in the present Bill. The released areas under the Bill cannot be said to be Native areas in the right sense of the word. And so far as one can see, it is not the intention of the Bill to allow individual ownership of land in these areas. Obviously all land that will be bought for Native occupation will be the property of the Trust.

Can any man who really professes the religion of Christ honestly say this measure is compatible with the principles underlying this religion? We do not think so. If Christ were asked to be an arbitrator on the dispute between the European and the African on this question of land, he would cer-

tainly tell the European to be "born again and do unto others what he would like them to do unto him."

The Land Bill does not give the African a square deal. It reserves the whole of South Africa for the European. And this is in keeping with the doctrine that has been preached by statesmen and politicians since 1910—namely the doctrine of making South Africa a white man's country. It is needless to emphasise the unchristianity of this doctrine. It is a well known fact that this country cannot be made a white man's land without doing an injustice to the non-European section of the community and thereby violating the principles of the Christian religion.

This nauseating doctrine, which has unfortunately caught the imagination of the majority of Europeans, is responsible for the existence of these Bills. It is a driving force in the formation of Native policy and in the administration of Native affairs.

The solution of our inter-racial problems based on this pernicious doctrine is a negation of the teachings of Christ. And the enactment of these Bills will undoubtedly weaken the belief of the Africans in the Christian religion. A Christian Government, like an individual Christian, has no right to act counter to the principles of Christianity. It is, therefore, only right that those who wield the reigns of government should be rebuked by the authorities of the Church if they go astray. The refusal to recognise Africans as citizens of this country can find no palliating excuse in the fact that Africans are different to Europeans and, therefore, should not share with them the government of the country and the administration of its affairs. Nor can it be justified by the plea of safeguarding white interests, which interests we hold are interwoven with those of the Africans. It is our conviction that the way of salvation for Europeans in Africa lies in making the Africans feel happy and contented under the white man's rule, and not in dealing with them as though they have no soul.

They are human beings, with feelings, aspirations, desires and ambitions as other members of the human race. If only the whites could lift up their eyes and see things as we see them, what a vision would be revealed! They would see the horrors of oppression; they would see the madness and folly of suppressing the aspirations of men and women created in the image of God to fill a nobler place than that of servitude in the affairs of mankind; they would see, too, if they would look far enough, a glorious vision of political peace and economic prosperity, as the glittering reward which awaits every step taken towards giving the Africans the blessings of freedom.

A Plea For Unity

Sir—We say we are united in word and spirit, when we bluff others, and cheat ourselves. Antagonism is still at its height in schools, festivals, sports and even in the church. Our basis of advancement and improvement is on unity and nothing else.

There are still obstacles ahead, but slowly we plod our way through. Nevertheless we have advanced a part of the way, for now a Zulu marries a Xhosa, a Msuthu a Swazi, a Shangaan a Nyasa. We have to build a great nation; strong in the arms of thought, not war, for "The Pen is mightier than the sword."

Some of our institutions, like the A. N. C., Joint Councils etc have done us splendid service and with more support from us they will

(Continued at foot of column 3.)

THE PEOPLE'S FORUM

To Correspondents

[Contributors are asked to be brief and up to the point in their letters (articles to be about 2 pad pages or less) as through lack of space and accumulated correspondence on hand preference will be given to shorter letters. For this same reason some of the letters in this issue have been abridged.—Editor]

Agriculture In Basutoland

Sir.—Basutoland is a country of fertile plains and river-valleys which are suitable for agricultural exploitation. As a matter of fact, the inhabitants of that Crown Colony depend on agriculture for their existence.

Under these conditions, it is of primary importance that the authorities concern themselves that the Natives are taught proper methods of cultivating the ground. The Government concerned has taken the right steps by appointing Agricultural Demonstrators who show the Basuto the very latest and best Methods of attending to their fields

As a consequence some Basuto get a better harvest from the fields which formally brought them nothing. Now the point at which I am driving is: Who gets the most direct benefit from these improved agricultural methods? Is it the Mosuto for whom the demonstrators have been employed or the European trader inhabiting the territory? Every observant person will agree with me that the benefit is got by the latter.

The poor Basuto who have feed and clothe their families send their grain to the trader. Their desire in doing so is to secure some money in exchange for their grain, but the trader tells the owner of the grain that he will give him a 15/- article for his grain weighing 300 lbs. Is this fairness? Not in the least, for the man wants money—not an article. And if he insists on cash he gets about 10/- for the same grain! When the starvation period comes that same trader who bought a bag weighing 300 lbs. for ten shillings will part with it at twice that amount.

Sons of Basutoland, it is high time that you should stand together and fight such unscrupulous methods before more harm is done. Your Government is not blind to such irregularities but it is not their part to interfere when you yourselves are satisfied. Form yourselves into agricultural and other creditable societies that will, in the not far distant future, enable you to get an outlet for your grain and other products of your country, and thus be able to bargain with them at paying prices.

B. S. T. LIKATE

P. O. Clocolan

still do more. The support must be both moral and financial.

Once we are united we will arrive at the understanding with the whites, which has all along been our long cherished dream.—to live in harmony, sharing the government, justice, industry, trade, together with them. They will begin to learn that colour is accidental, and is only skin deep and has no more to do with the qualities of a man than his clothes.

We have full confidence that if we are united we can counter all oppositions by all constitutional means, and we rely upon the sense of justice of the British Empire that our difficulties will be gradually removed. We, above, all must unite.

WALTER M. B. NHLAPO
Eastern Native Township

Our Life And Conduct

Sir.—There are three great principles in life. The first is that our fate is in our own hands, and our blessedness and misery is the exact result of our own acts. The second is that "There is a divinity that shapes our ends, rough-hew them as we will." "The third is that the race is not to the swift, nor the battle to the strong;" but "time and chance happeneth to them all." Accident, human will, the shaping will of Deity—these things make up life."

There is no discord more terrible than that between man and duty. There are few of us who fancy we have found our own places in this world; our lives, our partnerships, our professions, and our trades are not those which we should have chosen for ourselves. There is an ambition within us which sometimes makes us fancy we are fit for higher things than those to which we are called.

We can all look back to our past life and see the mistakes that we have made—to a certain extent, perhaps, irreparable ones. We can see where our education was fatally misdirected. The profession chosen for you, perhaps was not the fittest, or you are out of place, and many things might have been better ordered. John Mason writes: "Man's life is a book of history, the leaves thereof are days; the letters, mercies closely joined; the title is God's praise."

JAMES C. PITSO

Pretoria.

God And The Bible

Sir—How can one believe in God without the Bible. Faith comes by hearing the Word of God. Faith is the substance of things hoped for; the evidence of things not seen. Yet faith is not believing a thing without evidence, but it rests upon the best of evidence namely the Word of God. Faith is not a blind act of soul, nor a leap into the darkness. It claims to be the Word of God supported by the characteristics of its contents. The holy man of God wrote it as they were moved by the Holy Ghost, being separated from each other by 1,500 years, yet there is a marvellous unity. The light is given through the same word of prophecy.

It everywhere assumes to speak in the Name and Authority of God. "Thus said the Lord" occurs five hundred and sixty times in the Pentateuch and more in the Prophetic books; while the Lord Jesus Christ is full of it in the new testament.

We have in this Great Book the loftiest conception of the human mind, the noblest aspiration of the human heart, the acutest psychological analysis of the human spirit, and the most perfect counsels of perfect wisdom for regulating the concerns of daily life, to be found in any language.

The preachers of the day occupy pulpits and conduct revival meetings with good excuse that time has already gone ignoring the reading of God's word. That is why some of our young people reckon the Bible to be of no value. They forget that all its statements are abreast of the latest discoveries in science and its historical veracity. It speaks to the savage and to the Christian alike.

You may be a Pope, dear fellow-worker, but you have no right to stand up and tell people what you think, but tell them about the Word of God. Note that the text gives authority to the message, unity to the sermon, and it prepares the audience for a discussion and promotes variety in preaching. The Word is leaving and powerful (Heb. 4:12.) It convinces and transforms therefore preach the word from the Book.

(Rev.) S. K. LETUKU

R. Roamer Talks About....

TELEPHONE TALKS

Joshua: Hello! Is that Jeremiah?
Jeremiah: His voice, sir.

Jos: Greetings, son of your father,
Jer: What's the row?
Jos: War.
Jer: Where?

Jos: Don't tell me you do not know there is war in Abyssinia!
Jer: Where is Abyssinia?

Jos: Nkos' yam! The fellow is hopelessly behind times. You ask me where Abyssinia is?

Jer: Well, I'm sorry then; I should have said, what is Abyssinia?

Jos: Oh, Mayebabo! What unparalleled ignorance! Abyssinia is a country, Jerry; and there is war there. Even children know this.

Jer: Whose children?

Jos: (In silent prayer) Spirits of my fathers, help brother Jeremiah, who has entered into the valley of the shadow of abysmal obfuscation—amen. (Aloud) I mean that the war is on everyone's lips.

Jer: But you said it is in Abyssinia. Now you say it is on everyone's lips. Exactly where is this war?

Jer: I mean that everybody is talking about it. Italy is attacking Abyssinia.

Jer: Whose country is Abyssinia?
Jos: It is the Abyssinians'
Jer: Are the Abyssinians Xosas, Basutos or Zulus?

Jos: No. They are Abyssinians.

Jer: If they are not Xosas, Basutos or Zulus they are nothing to me who is here in South Africa.
Jos: But they are black as you are.

Jer: And then?

Jos: Is that not enough for you?
Jer: Who told you they are black?
Jos: My wife went there for their washing and saw them.
Jer: Which wife?

Jos: Hawu, Jerry, don't shout that question in the phone. What will the world say when you ask, which wife?

Jer: I see. You want me to feel sorry for them just because they are black.

Jos: Yea. They are our people. The only black people who still rule in this country, and Italy attacks them without rhyme or reason. Is that fair?

Jer: It is fair to Italy. Everyone who is stronger believes he is fair when he forces his strength on the weak. You also beat your wives and say you correct them, don't you?

Jos: But, Jerry, maan, you miss the point. I telephoned to you about the war not to answer psychological and philosophical questions.

Jer: But that is talking about the war in a higher sense. We must consider the ethics of each question we discuss. If Italy attacks Abyssinia because Abyssinia is not civilised why is it not civilised and why should it be civilised by Italy?

Jos: That's the point. Italy's attitude shocks the world.

Jer: And you say this war is on everyone's lips?

Jos: (Eagerly) Yes, yes.

Jer: Do you know what is on my lips?

Jos: No.
Jer: The taste of yesterday's brandy.

Jos: (Helplessly) Cursed be brandy and all its wicked influence.

Jer: But I can smell your breath even on the phone, hypocrite!
A voice: Time up.

Jer: Up where?
Jos: Sh... Jerry. That is the Phone operator's voice. You will be charged with "uncivilisation."
Jer: What the—

(He is cut off.)

Thusang Dikgobadi Tsa Abyssinia

The Bantu World

SATURDAY, OCTOBER 26, 1935.

Taba Tsa Ntoa Ea Abyssinia

Ditaba tsa ntoa ea Abyssinia ga di tle ka tshuanelo mona South Africa; gape tse tlang di fihla di kopa-kopane, diganetsana. Kaba-ka lena ga go motho ea tsebang gantle seo se etsegang Abyssinia. Ga Ba-Abyssinia ba re ba gapile motse oa Adowa, Mantariana oona a re taba eo ke maaka. Go bolela nnete Mantariana a ganetsa ntho e ngue le e ngue eo gothoeng e entsoe ke Ba-Abyssinia. Seo re utluang a iphile matla go se bua ke gore Ba-Abyssinia ba ineela ka bongata bo bogolo. Empa lega gole jualo Mantariana ke gona a romela masole ka bongata.

Ntho ena e boutsha gantle gore ga go nnte go taba ena e e boel lang. Ga ekabe ele nnete gore Ba-Abyssinia ba ineela ekabe Nantariana a sa romela masole a mangata ntoeng. Seo rona mona South Africa re tshuanetseng go se etsa ke go rapelela gore dibetsa tsa Abyssinia di hlole tsa Italy. Gape re sa nte re hlaba mkgosi oa gore hao ba ratang go thusa e re ba romele chelete mona Kuranteng, gomme re tla hlagisa mabitso a bona. Mmuso oa England o romela dibetsa go Morena oa Abyssinia, gomme ntho ena e galefisitse Mantariana.

Dikgang Tsa Moletlo O Bidioang Mission Thomo ea Baruti

Tsa Rama

(KE J. M. POO)

Ka Sondaga sa di 13 phuthogo ea Rama e dirile Moletlo o o bidioang Mission "Thomo ea Baruti." Moletlo o, o ne o diretsoe mo nageng ea Morena Bishopp. Ena o itsioe thata ka leina la Baleoatho gonne o agile gareng ga sekgoa sese betaganeng.

Go iloe goa bonoa pila e kgolo ga basadi ba roele dithotoana ba tsoa mo motseng. Go ne go le potepote, letikoa-tikoa, letshene, mkgosi o nte o batoo: "Mmamokete ntete fao."

Kereke e simolotse ka ura ea bo 11. Goa opelo a sefela sa ntho. Sefela sa galagala gareng ga sekgoa, tumo ea nna kgolo. Moruti W. Behrens oa phuthogo ea Rama a tumolola molomo oa gagoe a rera. Thero e ne ele kaga baruti ba ntho lefatsheng lena. Ena "Rev. W. Behrens" le ntatagoe e neele baruti ba ntho ba phuthogo ea Bethanie. Morago ga thero, moopedisi Mr. P. R. Modiselle a ema go opedisa. Go opetse ba bagolo le bana ba sekolo. Mantsoe a bana ba sekolo a ne a sule ka gobane ba letse ba gologile. Kereke ea Khatla.

Batho ba phatlalla le dithare go lokisa dia-maleng Goa nna lefeto-feto, bana ba thanya-thanya goa ferella roko ea mosadi fela. Erile ga go re "Hau!" goa utloala leino la motlhagare, masoana le dipoleite tsa lla. Morago ga diyo goa ikhutsa. Ba ba lapileng ba loela meriti le megaditsoane ba tsapalla, mo eona.

Ka ura ea boraro "3 o'clock" Kereke ea mantsoe ea simolla. Moruti a bolela ka mekgoa ea go rapella le go lebogela dijo mo masimong. Are "Go ne go le monna eo mongoe eo o ne e tle e re ge a rapela are: Are phakeng." Se e ne e le kaelo fela gore re ruta ka moo re tshoanetseng go rapela. Kereke ea khutla ka 4.30 p.m.

Go ne go le teng Madulong a koa pele Mr. P. R. Modiselle Moopedisi, Mr. Makgala oa Phokeng, Mr. E. S. Modiselle Mr. G. M. Poo Mongodi, Mr. J. Mmoleledi oa lekgotla la sekolo, le ba bangoe.

Ga Molepo Go Rekoa Dinaga

GO NYAKEGA CHELETE GO BANNA BA BOSHEGA

Ka 15 tsa Sept. eena Morena Molepo o na a romile mora oa hae e le Mmakgoana, o na a tilele mona Gauteng, ho tla batla chelete moo bathong ba hae. Hothoe Molepo o batla ho reka naha, hobane moo ba lutseng teng, ha ho sana mebutla, puli le ha e le linonyana, e bile le makgomo ha a sana phulo. Ba ba hlaleleng ba tsatsela Merena Morasui Setlakalane Lolepo, ba mo nea mopholo o mocha oa ho reka naha, 'me joale o batla chelete mo chabeng sa hae, 'me o tla ele fumana.

Hloho ea monna ke pondo tse peli feela, etsoe ho sa na le msheleng a mabeli le sekesepeitse. Pondo tse peli ke tsona e leng tsa naha ha re utloa. A mabeli le sekesepeitse ke seshogo sa sechaba. Taba e mpe e utloisang bohloko ke hore ba bang ha kene lekgotla la hae, 'me ba joale o tla ba utluisa bohloko. A re rapeleng le rona, le lona ba le seng ba hae, re rapelisheng, re re Molepa a be lehlohonolo.

E kgolo ea bitsa kgora ea hae Molepo ha Maema, tsa tsoele litlou le lkgomo, linonyana le liphukubye. Likolokotla, lilo tsa marapo a mathatha, likgatsoa phoka ka le leme, li kgorogela melapong, tlou se tumula megaba lihloana tsa sala li e ja kga-bane. A ema are chelete e ea batleha hae, ba neng ba e na le eona ba entsa ba mo neala eona liatleng e le mahlare etsoe maomasha a e le a amohela ke Zeta Shika eona e e leng ea Seshogo.

Ga re tsebe gore go tla ba joang ha ii ea ho ntlala ho ba ba nna, e leng eena Morasui, mohlomong re tla ba lilo le litsekethano tsa meno.

M. S. MOLEPO

Tathhegelo Ea Bakwena

Tsa Molepolole

(KE M. K. SEBONI)

Ka di 22 August 1935 morafe wa Bakwena oile wa tlogelwa ke Morena Motheelasiso Sebele rangwana a Kgosi Kgari Sechele II, e ne e setse e le ene esi fhela mo baneng ba Sebele I. E ne e le motho eo oikanyegileng thata mo ditirong tsa Morafe a e letsa ka thata gore Morafe wa gagabo o ka cwelela pele mo ditirong tsa bo Morafe le cwelelo pele.

Mo gare ga matsididi a magolo a kgoedi ea July o ne a tsamaea le ngwana ga mogolwe Kgosi Kgari leeto la beke eotha ka dipitse go ba ea Bakgla ba ga Morena Gobaung masimo ke gone fha a tla tsenywe ke tsididi fha e sale yalo a feta a lala fha fhatsho go fitlhela a itsamaele ka lone letsatsi leo.

Lesho la gagwe le ne la gagola Morafe pelo bagolo le ba nyana e le bontsi yo bogolo Rev. M. Mogwe a rapelela mashu mo phitlhong ea bontsi yo bogolo a kgothatsa Morafe ka go re gopolang se se kileng sa dirafalela Jo la le mo bohutsaneng yaaka gompieno re le mo go yone are reng Morena O neile me Morena o bile o tseile a go bokwe leina la gagwe ruri go ne go sena ahoko a a ka fetang a a bulwe ke Moruti M. Mogwe wa London Missionary Society. Ikhutse ka kagisho morwa Sechele gaeng ya bosakhutleng.

(Di thoma serapeng sa boraro) kuena, Gontse Senkhe le ba bang. Libui tsa opa kgomo lenaka. Ka phirimana libui tsa buoa ho mantsoe a bona a bileng a tsoha a chele.

Ba inehetseng ho Jesu Krete e bile likhaiseli tse leshumo le bana beno ba ba beli. Phutheho ea nyakallo la ts'okoloho e kalo. Molimo o hlonolotse mosebetsi oa Oona!

SAMUELS. MAILE.

Lehu La Mr. G. Maphota

Ka boikokebetjo ke kopa gore u be mosa go nkenyetsa mantswinyana a mo pampiring ea "The Bantu World."

Ke ka moswabi le dihlong go tsebisha metsoalle eohle gore mono Marobala ga Dikgale re lahletjwe ke mogolo wa Kereke ea Bantu Presbyterian Church Mr. Gerald Maphoto Mo'hu eo o re lahlile ka di 6-10-35 a le Dototo a bolokwa ka di 7. Go no gole batho ba 109 dirapeng tja Nazareth ga Maphoto.

Moshomo o no o swerwe ke Mr. R. Nhlane, a bolela kudu ka moshomo oa Mr. Gerald Maphoto go tloga gagabo go ea ga Raphahlele le Marobala ga Dikgale. Mr. Nhlane a ruta bukeng ea Isaiah "A botse ga kakang maoto dithabeng a tllishang ditaba tja kgotso." A busha are "go lehlonolo bahu ba hwelang Moreneng gobane mediro ea bona e tla ba latela. Baneng ba le teng e bile Mr Piet Masotla, R. Rametsi, A. Rakgole le matichere L. Satekge, Mphahlele, A. Nhlane le Mr. Ntswane wa ga Semanya School. Mr. Edward Moqashoa a phetha ka thapelo. E ka Modimo O ka ba le mohlololagadi Mrs. Maphoto le dichiwana tje shetjeng.

L. D. SATEKGE.

Tsoelletsoe Ea Baitimi Juala

Tsa Ladybraod

Matichere a khale, Mr. D. Mokonopi le Mr. S. Masooa a tsamaile. Mr. Mokonopi o na etselitsoe mokete oa tumeliso. Batho ba Ladybrand ba santse ba hopola monate le botle ba tumeliso. Molimo o be le uena, 'me Molimo a hlonolotse mosebetsi oa hau moo u leng teng kajeno. Emong o tsoile ka nts'oe li sa fohloa.

Ka 6 Mphalane re bile le baeti ba I.O.T.T. bo Bros. Ben Liphuko le E. Monyobo Bloemfontein Bros. Special Deputy le Monyobo ba qala mosebetsi oa tsoelletsoe ea Matempele motseare oa mantsoe ka Sontaha ka 4.

Kamoraho ho selallo sa Morena Kerekeng ea Methodist of South Africa (Wesele) Baitimi le Basali ba Merapelo ba etsa mokoloko meberong ea motse. Libui e bile tsena: Bros. Liphuko, Special Deputy, Monyobo, Lelole G. S. Senkhe, Junior, Van der Merwe le Sisters Jeffrou Morotele (Di fella serapeng sa bo bedi)

Bala Kuranta Ea Sechaba "The Bantu Wrold" Pele

Ngoana o thusegile gagolo Bophelong. go rialo 'Ma ngoana oa Mo Afrika. "Ke lakatsa go leboga dikuranta tsa rona tsa Bantsho ka go ntsebisa ka ga moriana ona o mogolo, Ashton & Parsons' Infants' Powders," go koala Mohumagadi Victoria Dinwa. ... ASHTON & PARSONS' INFANTS' POWDERS ... Proprietors: Phosferine (Ashton & Parsons) Ltd., London, England.



Di Partons Di Go Direla Go Gaisa Dipilisi Tse Dingoe U ka bona dipilisi dile dintsi tse di tshabisang fela. U ka bona dipilisi dile dintsi tse di nonofatsang. ... DIA NONOFATSA YAKA DI ITSHEKISA. Di thatafatsa dimoteng tsa gago le gotlhe mo go laolang go siloa ga diyo mo maleng. Di Partons ga di tihoekisi moteng fela, di tsitsibosa santlhoko gore e elele ka choanelo e itse go amogela diyo yaka di feta mo maleng le mo mogodung. ... DI REKISIOA GONGOE LE GONGOE KA 1/6 BOTLOLO E CHOTSENG 50 PILLS. KGOTSA MO GO P.O. BOX 1032, CAPE TOWN, U ROMELE MADI.

Madireng A Ditulo Ka Ditulo

Matlo a Cha Mane Bolata

SUETSI E PHAPHAMISOA KE HO LORA NGUANA A OELA SELOMONG

Tsa Witzieshock
(Ke Mootla-Khola)

Mona ho la Witzieshock, re bona feela ho cha ha matlo ho tsoa cha ntle ea monna moholo mane Bolata ea bitsoang Nkone, re sa makoletse tseo, ha feta kholi tse peli ha boela ha echa ea mor'a hae, matlo ana a cha bosiu ho rojetsoe, me a hloka ho tingoa. Joale liphahlo tse tsuileng tlung ea monna moholo tsa tlišoa ho ena ea mor'a, 'me masoabi tsa chela teng le tsa mora, ntho tshole nguetsi e re e ile ea phaphamisoa borokong ke ho lora ngoana a oela selomong ha a phaphama a fihlela ntle e se e echa bohola a sitoa le ho nka letho feela. Ntho tshole, ke hore huirraad feela lijo e ne e le mekotla e mene. Chelete £5. 10 ea pam-piri.

Hape re fumana ho cha ha matlo a David Moloi ka Tlokoeng eo e leng Moruti oa kereke ea Apostolic Faith Mission, oho a chele sehloho. Ha re botsa re utloa ho thoe ho no aphenile mathe a marole; (joala). Banna ba heso tlohelang ho reka lintho tsa Makhooba hobane li ea cha matlung a rona. Habang matlo a li tsoanelang.

Re bone monna e mong mona a tsoeroe ka bosholu ba ho utsoa lipere, 'me a li rekisa Natale, o mane nloana-tsoana. Taba tsa hae ha li e so ahloloe ho sa ntse ho batloa litaba tsa hae hantle re tla boela re lipheta hape.

Re utloa hore butsoana le sebetsang matamo a Tlokoeng o re o tlohela mosebetsi hobane kafiri tsa teng ha li rahuoe ha li qhojoe ka matla utloa hore o re: "Die beste moete ek na die plaas toe gaan om my vee te op te pas want om die kafir van Witzieshock opte pas maak die mens onbemoedig." Ha lala ke moo seo ba se batlang ke ho palama Mo-Afrika.

Ha re e so leme pula e balehile likhomo lia shoa re se re bile re khathetse ke lihoapa tsa meko-joane.

Re lebohela ba ha 'Moleli Ed. Mafanyolle ka ngoana eo ba mo filoeng oa ngoanana.

'Muso o tsepsitse ho romela Mr. Ramakhakha ho tla supisa temo 'me ba tla thusana le Mr. Mojaki.

Bashemane ba Namahali ba a-losang, ba kile ba utsoa lipere tsa moteng moo ba ea Monontsa ka tsona bosiu, ea Mr. Makhosene, eona ea e shoa ea monna moholo Mabesa ea lahleha tse ling tsa tla ba li phumutse libebe. 'Me ha tsebiloetse ketsong eo ea bona, feela litaba tsa bona ha li e so buoe.

Re bona Ralintja a lula motebong le likhomo tsa Mr. Gray, che moo o tla lula hantle le molhalehali ona oa Lintja, feela a se ke a ja ntho tsa rona moo. Ka la 6 e ne le likolobetso kere-keng ea Baptist Church Namahali ha kolobetsoa batho ba bane (4). Rea ba lebohela bathoboa.

Tlohelang Bana ba Tle Ho Nna Ho Rialo Morena Jesu

Tsa Vrededorf
(T.G)

Ka la li 6 October ebile le ts'ebiletso e ntle Kerekedg ea A.M.E. e le "Our Children's Day" Evangelist P. Malema a ruta ka Morena Jesu kamoo a ileng a hlompha bana le batho ba baholo 'me a holela ts'ebelitsong ea Molimo. Ka baka la botle ba Jesu Ntat'ae Josefa o ile a balehela Egepete le eena, a ba a ama le Samuel a hlalosa hantle-ntle kamoo e ka khona bana ba besona. Phutheho e tsoile e babatsa thuto e monate.

Bana ba Sunday School ba 45 motsamaisi oa bona ke Miss Lulu Kriel. Koleke e bile 12/4. Re na le Mistress e ncha Miss P. Mofokeng ea tsoang Kroonstad ho tlo tlatša sebaka sa Miss B.Moshugi.

Bana ba United School ba itukisets Return Match ea Kopjes (R.C.C.) bekeng ea pele ho November (Football and Basket Ball). Leha Vrededorf e le teropo e nyetjane "Bantu World" e iphile matla mona. Babali ke Mrs. De Bruin ea tsoang Bloemfontein, Misses M. Schume, M. Mokhabale, M. Mokhobo le E. Lethoba (Mistresses) Messrs. N. Masike, A. Motshumi, A. Male-tjane, Masie, H. Pule, J. Tsoali, A. Tsatsinyane, H. Parkie, Mc. Mogorosi, M. Thotobolo, A. Sehume le T. Gexa.

fela kare ntjo ese ntjo ele Bako-ena le Bakgatjha tlang le bone. Band e tshameka ge Batho ba ntse ba ja. Diaetere (waiters) ene ele Messrs J. Komane, Lot Mahuma, O. Mahuma, R. Mahuma, Ph. Machele, E. Poe, E. O. Moropa le D. D. D. Mamogale. Waitresses Misses Lucy Poho, (Mrs) Tshephe and Poho, Sona Lebethe, Johanna More, (Mrs.) Eva Mamogale e Princess Winifred Morgan Mamogale. Motlhabi oa Dikgomo, dinku, Dipude e dikgogo ene ele Morena Piet Satan le Mr. Abiner Kgarodi.

Letsatsi leo lene lere khu-peel l Batho basoeu botlhe ba Bethanie ba ile ba eo noa tea. Nna ka nosi ke bile ka eo botsa mme kare "Mma tlhe ekete lea re tsietsa gase Tihomamisio ke nyalo." Chief J. O. Mamogale a tsoara legong (organ). Mme a sute'a boruru oa gagoe Sub. Chief A. L. Mamogale Royal Band ea Johannesburg. Batho ba utloelitse ba botlhe balle tu!! Monate ese monate ele Ba-Afrika bulang ditsebe monate o ea le phefo. Erile ka Monday Miss Amanda abe a namela a gopola Khaiso School, Pietersburg. Ka di 6th August Godfrey a be a namela a gopola Grace Dieu, Pietersburg.

oa lona,
GO FRE ANKOLOBETA POHO.

Moletlo Oa Tihomamisio Ea Godfrey Poho Le Amanda Ts'ephe

Tsa Bethanie

Maloba mo Bethanie kadi 28 July 1935, ene ele tsholo ea G. Poho le Miss Amanda Tshephe, mo kerekeng ea Hermansberg Mission. Batho ba motse bane bare pee! ba gaketse bare go Rev. Karl Burh. "Nare bana ba ba bedi ba ka tsholola ba sa fetsa ngoaga mo sekolong sa Moruti (confirmation class). Mme mogolo-a-phutho Mr. Nicholas Machele, a botsa phuthego ge ele gore go komfermision, bana ge ba ntse ngoaga mo sekolong, kapo botsofadi (age) kapo kitso ea ngoana; batho bare "go tihomamisioa kitso ea bana." Ea ba gona ge re bone phatlha ea go tsholola.

Erile ka di 28 July 1935 ea be gole tsholo ea rona ba bedi. Rev. K. Burh, a rera thero e le byanong re sa e lebaleng le mo dikolong tsa mono Pietersburg. Ditrompeta dia lla mo kerekeng; batho ese batho ele "tlang mme le iponne ka nosi." Batshodui ba ba bedi ba ba dutse mo ditulong fa gare ga phuthego le Moruti fa Altareng. O oa mosetsana o, o ne a tshogile, a thathasela fa

ebileng le oa mosimane a thoma go tshoga a thathasela le ene. Bana ba ba re ba tshogile ka go tshaba matlho a batho. Ail matlho a otlha a ne a ka baa 12,000; mme mo palong eotlha e ene ele matlho a dingongoregi; mme ene ele a di-itumedi.

Erile ge thero e sino feta bana ba ea go Moruti mo Altareng go eo amogela masego. Ea Godfrey eare "Jehovah nthute tsela ea gago, gore ke tsamae mo bo-ammaring ba gago. Psalm. 86, 11." Ea Amanda eare "Itumeleng mo Moreng ka gale, Bafilipa 4, 4.

Mo dikitsisong Moruti o ile a itsise phuthego eotlha ea Bethanie go ba laledioa ke banyadi, go tla itumela le bona koa Mr. I. R. Poho. Ditlhasi tsa koa Mmamosi-mane le Mmamasetšana di ile tsa phuthaganna koa Mmamosi-mane. Nama ese nama, chotlho ese chocho, kuku ese kuku, borotho ese borotho, tea ese tea, artapole ese artapole, potata ese potata, Dinamune ese dinamune, nkare

(Di fella serapeng sa 2)

Bala 'The Bantu World' Pele

Paballo ea Post Office.

Ha u Lefua ka chelete u tsoanetse hore u lithute ho e bolokela MATSATSI A TLANG.

Tsamaea u e Post Ofising e haufi le uena, ba tla ho bolella hore u ka fumana Buka ea paballo joang 'me u qale ho boloka chelete.

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KA SELEMO.

TEA

is GOOD
for you



says Mr. TEA-DRINKER

LETSATSI KA LETSATSI.

Bophelo ba Se-Afrika ho ea fotoha. Matsatsi a bohloholo ao bo ntata-rona-moholo ba neng ba phela ka ho tsoama a ile ka ho sa feleng. Dijo tseo ba neng ba di ja, le mekhoo oa ba neng ba phela ka oona ha se ntho tse nang le tulo bophelong ba kajeno.

Matsatsing a fetileng monna ea neng a na le matla, ele momi e ne ele monna ea phelang hantle. Kajeno monna ea phelang hantle ke monna ea sebedisang boko ba hae, ea phedisang lapa la hae hantle ka ho sebedisa chelete ea hae ka bohle.

Kajeno dijo tseo re di jang le diparo tseo re di aparang, re di ri ka mavenkeleng ka che ete eo re esebetsang. Jualeka ntho tshole, dijo tse ding di lokile ho feta tse ding. Kabaka lena ha re batla ntho tse lokileng ka chelete ea rona re tshuane-tse ho bona hore re reka dijo tse loketseng ho jeo hobane di thusa bophelo ba rona, me ho teng dijo tse eleng tsa boko ho-ha e re fumana matla a ho sebetisa chelete ka ho sebedisa boko. Se seng sa dijo tsena ke hlapi e rekoang leselabeng kapa moo ho rekisoang dihlapi. Hopola hona 'me u

Reke hlapi e lekaneng kajeno!

It refreshes you after hard work or play, and takes away your tired feeling



HOW TO MAKE GOOD TEA. Buy your tea in 1/2 lb. packets or larger. You get better value that way. Use a teaspoonful of tea for every cup of tea you want to make and one spoon extra for the pot. Make the tea with boiling water, and allow it to stand for five minutes before pouring out.



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CAPE TOWN

Page Of Interest To Women Of The Race

Duty Of Parents To Their Children

(By LOUIE L. MDIMA)

A home without a child is very lonely, and a home with one has a duty to perform. A child is similar to a flower that is planted in the garden. Everybody is busy in his garden now so that it may bring forth lovely flowers. God gave us children to guide. Every parent has got this burden on his shoulders. As the child grows so do the weeds, and every guardian has got to see that he takes off the weeds in time.

A child does not know his mistakes, and he needs to be corrected. It is very hard for him to realise it. Some people do not believe that a child deserves punishment for his mistakes. Even at school a teacher cannot get the children right if he does not punish them for their mistakes. If you happen to find your child stealing some sugar from the sugar basin, you must show him that he is wrong.

First of all, talk to him gently, and show him that he has no right of taking some sugar without asking it of his mother. From that time he will know his mistake. To-morrow, if you find him again stealing the sugar, you must punish him hard this time, because on the next day he will steal something of greater value than sugar. By this, you will be showing him that you love him and that it is not your wish that he should go astray.

In our newspapers we have often read about our African girls who drink heavily. If you notice you will find that the majority of these girls are workers and they visit their homes being drunk. What do their parents do about that? I do not mean that they should take sticks and beat the girls.

I am sure if you exercised your strong will upon your child when she was still young she will fear you even during your absence. Why should we allow ourselves to be led by the nose even in things that particularly affect us?

From these children we are expecting future leaders. So, dear parents, do not allow your children to pick-up wicked thoughts and deeds from the streets and store them up in your innocent homes.

Pretoria Wedding

MOGOAI—MASEKELA

A pretty wedding was solemnised in the Martha Church, Lady Selborne, Pretoria, on October 6 between Miss Elizabeth Masekela the daughter of Mr. and Mrs. Th. Masekela and Adolf Richard Mogoai, the only son of Mrs. E. Mogoai of Vredefort. The Rev. J. Baumbach, of the Berlin Mission, officiated.

The bride who was given away by her brother looked very charming in a georgette dress trimmed with panels of silk-lace. The beautiful veil was worn with a coronet of silver beads. She carried a bouquet of pink roses. The bridesmaids, the Misses Thalitha Lesolane, Violet Moerane, Anna Kekana and Emily Mota were gracefully dressed in crepe de chine, dressed in the latest ankle-ends cut. On their heads they wore plaited ropes of crepe de chine joined with bows. The two little flower girls were also dainty in their crepe de chine frocks with two trills. The best men were Messrs S. Pati Kwakwa Earnest Kau, Stephen Molefe and Aron Sehumi.

A largely attended reception was held at the bride's home, Randjiesfontein on the following day.

The married couple intends making its home in Johannesburg.

S. PATI KWAKWA, Pretoria.

European Pictures In Bantu Homes

By "SWEET PEA"

Dear Editress,
Will you please give me a space in your esteemed Page, I would like to comment on an article entitled "European Pictures in Bantu Homes" by "The Monarch".

As women, we believe that variety is the very spice of life; with this in mind we like to have variety in everything we do. It is quite true one seldom finds a muntu picture in a European home and in some Bantu homes one does find a picture of the Devil tempting a sick muntu to Hell, hanging beside many European pictures.

But that is only because we believe so much that without variety every thing seems dull and monotonous. Even when we make cakes we also have a variety of ingredients in order to make a good cake.

Had this not been the case, in every Bantu home you visited, you would find photos of people all round the walls of the room. Some in twos or threes or fours. One or two standing in deep attention or at ease, beside a chair or a table with a vase on it, or sitting stiffly in a chair. What monotony!

If, on the other hand, Bantu men took more interest in art, so that they could learn to paint really healthy and instructive scenes out of Native life, we wouldn't bother our dear husbands, brothers etc, by decorating our homes with pictures that cause such disturbance in their minds.

Degrading Their Profession

Dear Madame,—I do not know whether or not the bodies controlling Native education are aware of the abhorrent behaviour of some of the lady teachers. I know more than ten girls in this profession who live with men not being legally married to them.

I think this bad practise degrades what I call one of the noblest professions. Those misguided and weak women who

(Continued Column 3.)

Guard Against Summer Huskiness

How annoying to cough and croak like a tired frog! One half expects an occasional calamity on these lines in the winter.

But when summer days find us hoarse and husky it is even more annoying. Their is so much to do and little time to do it in that we don't want to waste a minute through not feeling, looking—or sounding—our best.

Besides, summer sore throats are particularly dangerous by reason of the dusty air. This may actually cause the complaint. It will certainly aggravate it.

Winter, summer, and all times, prevention is better—and easier—than cure.

So gargle. Gargle in the morning and night and in between whiles if possible. It is only reasonable to give your poor throat some protection against the dust from street or road.

Even country dwellers cannot escape its ravages.

Use a weak mixture of salt and water, which is safe and simple. If you have a throat spray, use it occasionally with a little liquid paraffin. And here is one of the best remedies of all. Get some tablets of potassium chlorate—any chemist stocks them—and dissolve one slowly in the mouth. Put one under the tongue last thing at night, and in the morning you will probably find the remains of it there—but your sore throat gone. I will not disguise the fact that taste of these tablets is none too pleasant—but put up with it bravely, and the result is worth while.

However, remember that a sore throat is always a danger sign, particularly with children. These home remedies are safe and beneficial, but if the condition persists, or recurs, see a doctor. It may save a lot of serious trouble.

indulge in this form of living should stop behaving in this manner as it is bound to poison the minds of the children under their care.

M. W. SONTUNZI,

Johannesburg.
[Fortunately, we believe that Mr. Sontunzi's indictment affects very few women teachers, as most of them take their responsible positions quite seriously and try their best to live up to the dignity and honour of their calling—Editress]

How To Clean Your Fur Collar

Different furs require different methods of cleaning. You do not mention what fur your collar is, so I will give these different treatments, as I am sure other readers will find the hints useful.

Short furs, such as beaver, mole, nutria, and the many other coney furs can easily be kept clean by holding the collar in the front of a hard-steaming kettle. Then rub the fur with a piece of clean butter-muslin, and you will be surprised at the dirt that comes off. Steam again and repeat the process. When no dirt comes off on the rubbing cloth beat the back of the collar with a light, flexible cane, as this brings up the pile.

Bran is an excellent cleaning medium for an kinds, but especially for long furs, such as skunk, fox, etc. Warm some bran in a pan, taking care that it does not burn by keeping it well stirred. When rather hot rub it well into the fur. Repeat this operation two or three times, then shake,

and brush the fur carefully. Or, if you have a vacuum-cleaner, use this to remove the bran. The soiled condition of the bran after cleaning will prove that a deal of dirt has been extracted.

If the back of a fur collar is simply greasy, this can be readily removed by rubbing with petrol or benzine but be sure to use this only out of doors, and hang the fur outdoors after cleaning to remove the smell of the spirit.

Mesdames Mabuza And Mgadi

Mesdames Mabuza and Mgadi of Eastern Township, are organising a concert and dance in the Communal Hall, on Saturday November 23. Admission 1/6. All invited to this musical feast. Doors open at 7.30 p.m.

Does Your baby weigh enough?



Weigh your baby to-day. If he is not as heavy as he should be, or if he is fat but not strong, you... should start feeding him on Nutrine at once. Nutrine is made for babies of all ages.

If you would like further particulars write to—

HIND BROS. & Co Ltd.
Umbilo, Natal.

NUTRINE

Ngoana o thusegile gagolo Bophelong."

go rialo 'Ma ngoana oa Mo Afrika



"Ke lakatsa go leboga dikuranta tsa rona tsa Bantsho ka go ntsebisa ka ga moriana ona o mogolo, Ashton & Parsons' Infants' Powders," go koala Mohumagadi Victoria Dinwa. "Ha ke sale ke o sebedisa moshanyaneng oaka, o thusegile gagolo bophelong, o robala hantle 'me ha a sa khathatsa ka go kula ke feburu. Phofa ea gago ke e makatsang. Ke lakatsa gore bo 'ma-bana ba e sebedise maseeng a bona a tsoang meno."
—P.O. Box 2528, Johannesburg.

ASHTON & PARSONS' INFANTS' POWDERS

MOHUMAGADI DINWA o bone tsela eo bo 'ma-bana ba makgooa ka dilemo tse ngata-ngata—ba thusitseng bana bophelong ka go sebedisa Ashton & Parsons' Infants' Powders. Ha ngoana oa gago a lela gagolo ke gore o khathatsa ke ditlhabi maleng kapa menn a mo utluisa bothoko ha a tsoa. Ashton & Parsons' Infants' Powders di fodisa matlhaba ana 'me ngoana a gole a thabile.

NONNE ALE MAATLA

U ka reka phofa ena levenkeleng, theko ea eona e nyane, Beea phofa e omileng lelemeng la ngoana. U mo neele halofo ea phofa ha ele ngoana ea ka tlase go kgoedi tse tsheletseng—phofa eotlha haele eo mogoloanyane. Ashton & Parsons' Infants' Powders ha ena kotsi.

Proprietors:

Phosferine (Ashton & Parsons) Ltd., London, England.

NA 351 (B)

What LOVELY Colours FAIRY DYES DID THIS!



Fairy Dyes will make your clothes, curtains, stockings etc., almost any colour you wish. Arrangements are being made to give you FREE LESSONS in how to dye clothes, etc. Come and hear all about it. Come and see the lovely things you can make with FAIRY DYES.

FAIRY DYES ARE EASY TO USE EITHER WITH COLD WATER OR WITH BOILING WATER.

Fairy Dyes

IN GLASS TUBES 6d. EACH.

You can get them from your Chemist or Storekeeper

Bantu Women In The Home

Cookery Recipes For Housewives

FRIED BANANAS WITH BACON.
Remove the bacon rind and fry, then remove from the pan, and fry the bananas after cutting them lengthwise, they only take a few minutes. Serve on the rashers of bacon.

FRIED APPLIES WITH BACON.
Peel and core the apples, cut into slices and fry in the pan after the bacon has been removed.

MEAT OR FISH CROQUETTES
Take any cold meat and mince, if fish is being used, remove the skin and bones. Make a thick white sauce with 1 tablespoon butter, 1 tablespoon flour melted in a saucepan, gradually add a half cup milk or stock, allow to cook, then remove and season. Add the meat or fish to this and mix well. Spread on to a plate and allow to get cold. When cold cut into shapes and dip into egg and breadcrumb. Fry in deep fat. Drain well and serve garnished with parsley.

This Week's Thought

If anyone speaks evil of you let your life be so that none will believe him.—STEVEN ALLEN.

KIDNEYS WITH SCAMBLED EGGS

Fry or grill kidneys after removing the skin and cutting in half, when nearly done add a little tomato juice and water or stock. Beat 2 eggs with salt and pepper and stir into the kidneys allow to cook until set, stirring all the time. Serve on toast.

OMELETTES, baked

Beat 3 eggs with 3 tablespoons milk or water until creamy, season with salt and pepper and if liked add chopped parsley. Grease a pie dish or individual cups. Pour in the mixture and bake at 400 degrees for about 15 or 20 minutes.

OMELETTES, Puffy

To make a puffy omelette, separates the whites of the eggs from the yolks. Beat the whites until stiff; then beat the yolks, allowing 1 tablespoon water to each egg, and ¼ teaspoon salt to each 3 eggs add pepper, mix well, then fold in the whites. Turn into a hot buttered pan and allow to stand a few minutes over a moderate heat then set in oven to cook the top, when the knife will come out clean, remove from the oven, cut across the top in two places and fold each side over. Turn on to a hot dish.

Various fillings may be added to the omelette, chopped ham, parsley, grated cheese, if for luncheon, chicken, green or canned peas, mushrooms, and fried tomatoes make nice fillings.

Health Week

OCTOBER 28—NOVEMBER 2, 1935

Mothers' Meetings

Thursday: October 31, 3 p.m.

- .. Albert St., Wesleyan, Church.
- Speaker: Mrs. Dr. Mehliiss.
- .. Pimville, Communal Hall, Speaker: Mrs. Peterson.
- .. Western Native Township, Swiss Church.
- Speaker: Miss Johnson.
- .. Eastern Native Township, Communal Hall, Speaker: Mrs. Alden.
- .. Orlando, Leake Hall; Speaker: Mrs. Thomas
- .. Alexandra Township; Methodist Church, Speaker: Mrs. K. C. Wright.



November 2 is "Our Children's Day"

In addition to this programme, arrangements are being made for lectures by Doctors and Nurses on Health topics in the various Bantu schools. Four representatives from each school participating will be invited to the Party at the Incheape Hall, on October 29. On that occasion the Mayoress will receive the Purse for "Our Children's Day" from the non-European children of Johannesburg. On Our Children's Day falling this year on Saturday, November 2, there will be two Floats or lorries filled with Bantu mothers and babies joining in the procession.

Saturday afternoon, November 2, at 2 o'clock there will be a Party at the Bantu Men's Social Centre for Glinic mothers and babies.

UMUTI WEDHLISO.

Lomuti ukipa Idhliso esekade lahlala esifubeni.

Inani 9/6 ngeposi.

Olikipa nasematunjini yilezinhlamvu.

MAYEBABO PILLS

Inani 1/6 ngedosha.

Bhalela u:

SEABANKS PHARMACY,
P.O. Box 88, Durban.

To Remedy Constipation

(BY REQUEST)

The cure of constipation is largely a matter of diet, exercise, and habit, with the largest ratio given to diet. I will give you just a few simple hints. Drink plenty of fluid every day. One or two glasses of cold water on waking in the morning. Eat a little fruit every day. Take green vegetables, such as lettuce, celery, spinach, and cabbage. Whole grains in preference to white flour. An ideal breakfast is the following: Grapefruit or orange, 1 or 2 shredded wheat biscuits, heated dry in the oven and eaten with cream, and coffee. Salads made with lettuce, and generously dressed with olive oil and lemon juice (not vinegar) are helpful adjuncts.

The following is a simple treatment, which I can thoroughly recommend. Each night put 1 or 2 tablespoonfuls of seedless raisins in enough water to cover, and next morning add the juice of half a lemon, and drink the liquid and eat the raisins. The raisins are beneficial in other ways also, because they contain iron and grape sugar. If this is taken regularly for a time, you will probably find yourself quite cured.

Raisins Are Good For Health

Raisins and grape juice are excellent for both young and old and should be used as much as possible in the daily diet.

Add a few raisins to the porridge; make sandwiches of brown bread and butter with fillings of chopped raisins mixed with honey. Eat raisins instead of sweets. They are most useful on a train journey as they prevent train and sea-sickness.

Raisins Cake Filling

Boil ¾ cup sugar with ¼ cup water until it will spin a thread, then pour onto a stiffly beaten white of egg; beat well. Mix in ¼ cup chopped raisins. Half cup chopped nuts, half cup chopped figs and a little vanilla essence. This mixture is also delicious spread on plain biscuits.

Raisin Jelly. Make a jelly in the usual way adding 1 teaspoon sugar and 1 tablespoon elmin juice to the water. Allow to cool and when nearly set, beat until light and frothy. Have 1 cup raisins seeded and soaked in a little orange juice ready. Mix into the jelly and pile onto a cooked pastry shell. Serve with whipped cream.

Raisins Snow. Dissolve 1 tablespoon gelatine in 1 cup hot water, then add one and a half tablespoon sugar and a pinch of tartaric acid and a little lemon

essence. Soak one and a half cups raisins in one and a half cups grape juice for 3 hours strain and add water to the gelatine mixture. When this begins to thicken, beat until foamy with an egg beater. Stir in the raisins and pile up in a glass dish. Serve with fingers of cake.

Pineapple and Raisin Mould. Stew 1 cup diced pineapple with 1 cup raisins until tender; sweeten to taste. Strain. Dissolve 1 tablespoon gelatine in a half cup, hot water; add half tablespoon sugar and the rind and juice of 1 lemon. Measure the liquid which should be about 2 cups. Allow to cool, then stir in the fruit and place in a rinsed mould to set. Serve with cream or custard.

x y x

Raisins Coconut Ice.

1½ cups sugar.
one-fourth cup water
a pinch of cream of tartar.
2 ozs. cocoanut.
one-fourth raisins, chopped and seeded.

Place the water and sugar in a saucepan and stir until the sugar is dissolved, as soon as it boils add the cream of tartar and cocoanut; when it becomes thick add the raisins and pour into a buttered dish cool. Cut into squares.

'Na u na le mashine o rokang?



Sebedisa

harane e lokileng
ha u batla hore
mashine oa hao o
sebetse hantle

Merumo eo mashine oa hao o e etsang e rokoa ka hlokomelo. Empa ho tiea ha eona ho etsa ke harane eo u rokang ka eona. Sebedisa harane e tiileng, e tshepehang hore e tie merumo e etsoang ke mashine e tiee. Harane e lokileng ke ea Coats. E sebedisoa ke Makhooa lefatseng lohle. Ke harane e tshepehang me ha e tabohe kapele. Coats ba etsa harane e loketseng ho sebedisoa ke mashine. E bitsoa Coats' Six-Cord No. 40. E sebedise ha u ruma dilakane le mesebetsi eohle ea mashine.

Empa ha u roka moseese oa silika ka mashine oa hao, sebedisa Coats' Sheen, eleng harane e entsoeng ka mebalala ea mefuta-futa e metle e dumellanang le roko ea hao. Ha u sebedisa harane esele ha u roka moseese oa silika, merumo e tla ba e mebe. Sebedisa Coats' Sheen 'me e tla etsa hore roko ea hao ebe e ntle merumong ea eona.



Ena ke jara ea
COATS' SIX-CORD
No. 40

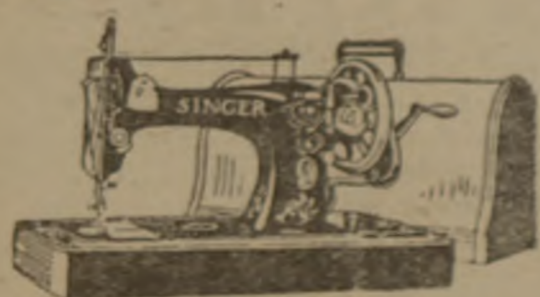
ea meroko eohle ea mashine. Hlokomela ke-tone eleng letshuso.



Ena ke Jara ea
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ea meroko ea disilika e sebedisoang ke mashine. Hlokomela letshuso la ke-tone.

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Bantu S. Club Starts Tennis Competitions

Highlanders 'A' And Bergville Lions To Meet Again on Main Ground

These who watched the Highlanders "A" play the Bergville Lions of Wemmer Barracks to panic last Sunday, will be pleased to learn that a repeat of this match will be staged to-morrow in the Main Ground at 3.45 p.m. The Bergville Lions were lucky to register their second goal at the last moment to give them an even decision on the match. The question is whether the Young Lads of Nourse Mine will be able to lower the leaders of the Sunday League senior teams.

T. Jumpers vs. Highlanders

At 3.15 p.m. the Transvaal Jumpers will meet the Highlanders for the fourth time this season. Their match to-morrow will be a knock-out fixture, which will therefore call for the best of teams. The Jumpers have had two great battles already in the Knock-out, and have emerged victorious against the Negroes and Alexandra XI. They will be just in good form to surprise their opponents, who have been out of their shooting boots for three weeks.

Rangers "A" vs. Motherwell

At 12.45 p.m. the Rangers "A" will play a fourth game with the Motherwell team of Turfontein. These two teams have been at it since the beginning of the Knock-

outs, and all their games have ended in a draw.

Curtain Raisers

At 11.30 a.m. the Young Bergville Lions "A" meet the Highlanders "B." This will open the curtain of soccer thrills of the day, and will provide the first series of sensational football.

Tennis

The Tennis Section of the Club has inaugurated a Knock-out Competition for Ladies and Gents in Singles. These games will commence as soon as the list of entries is full. The winners of the competition will be awarded a trophy each engraved with their names. The competition is only open to members of the club and two best sets out of three will decide the issue.

Club Entertainments

The Club has inaugurated an Entertainment Committee and has obtained the liberal services of the Rhythm Kings Band. Social Dances are held every Thursday at the Club House Verandah, and the committee plans to arrange occasional Free Shows for members and friends, when fresh and renewed acquaintances will be made, and folk dances introduced. The next Social Evening will be on Thursday, 7th November, 1935.

Engcobo Football Team Trounces Tsomo At Cofimvaba

(By A. A. MGODLO)

Engcobo beat Tsomo at Cofimvaba on October 7, by 5 goals nil. Engcobo were definitely the better side. After the interval Kunjwa, Xundu and S. Gcanga the half backs, saw to it that the Tsomo forwards were seldom, if ever, dangerous, and also found time to supply their forwards, with many good passes, so that so Tsomo in the second half were largely out-played.

The skill of J. Nkele, Mahonga and the alertness of Mbangela constantly bewildered the Tsomo defence, while Dalinteto Gcanga and his brother Dabula the teacher, on the left wing completed a very excellent forward line. The Tsomo backs stuck to their task well.

Notable Victory Of Butterflies Tennis Club Over Lichtenburg

(By Z. J. SEKGAPANE)

The Butterflies Tennis Club met the Good Hopes of Lichtenburg on September 7, at Lichtenburg. The match commenced at 9 a.m. and stopped at 5 p.m.

From the very start Ventersdorp proved the stronger. Lichtenburg players showed good sportsmanship, and were jolly right through the match.

Ventersdorp gained the victory of 149 to 39 against Lichtenburg thereby leading by over a hundred games—without allowing Lichtenburg to have a single set.

On Lichtenburg side it must be mentioned that Messrs. Moahludi and Mohlabi showed wonderful power of play.

At the conclusion of the match speeches were given by Messrs. J. E. Kreeling, Z. Malekutu and J. Rampa, Ventersdorp was represented by J. E. Kreeling (Captain), Z. Malekutu, (Chairman) Z. Sekgapane, J. Baard, W. Marara and C. Mahery. Lichtenburg by Messrs. Ngabane, Molo-koe, Mohlabi, Moahlodi and Padi.

Mrs. Mhetshane and others supplied refreshments to the joy of visitors. Mr. J. E. Kreeling the new Captain for the victors proves to be a strong and courageous leader.

Finals For Jajbhay Bros.' Tournament At B.M.S.C.

The finest and most spectacular fight of the first part of the Semi-finals of the Jajbhay Bros. "Singles" Trophy was played on October 2, in which Mr. Good B. Xorile, should have won against Hossen Jajbhay if the luck had stayed with him for only half a minute. Mr. Xorile returned to his driving old brilliant form, and showed splendid judgment in placing, whilst his driving was excellent. Mr. Jajbhay timed his strokes with fine accuracy and his play is notably improving with every tournament. The Scores were 10-8, 6-0, 6-3. The 2nd part will be played this Saturday between "Confie" Setlogelo and the famous of the old Transvaal Tennis Champion F. J. Smith. The winner will have to meet the present well-known Transvaal Tennis Champion H. Jajbhay, the date will be announced later. Come to witness these two veterans.

On Sunday last the Vereeniging Wanderes Tennis Club was beaten by the Bantu Men's Social Tennis Club by 59 games. The players for Vereeniging were: Misses Jane Kumalo, E. Mokhothu, L. Makhothe; Messrs. J. More, Mzangwe, Setlhatlhole and J. Mako. B.M.S.C.T.C. were: Misses Martha Molefe, Martha Marumo, E. Mathibela, Messrs. Dan Makoe (Captain), "Seponono" E. E. Lithebe, "Kadali" I. Makoe, "Streamline" J. Dupelson, "Jimie" Mosala, Mswile and J. Mpama.

[The above notes should have appeared last Saturday.—Ed.]

Second Part Of Tournament

The 2nd part of the Jajbhay Bros. "singles" Trophy tournament has been at last played between "Confie" Setlogelo and Fredy Smith, last Saturday, when "Confie" entertained the public with his fine "English" strokes but failed to beat the Old Transvaal Tennis Champion. Smith's ground strokes were fast and certain, his volleying and smashing decisive. The results were 6-0, 6-3, 6-4, 6-4. This Saturday at 1 p.m. punctual the finals will be played between the Old Transvaal Tennis Champion (Fredy Smith) and the present,

(Continued column 3.)

Pietersburg District Teachers Start Music Competition

(By M. C. S. MPHAHLELE)

A meeting of teachers of Native schools, convened by Mr. J. J. Swart and his co-worker both of Wingfield School, was held on September 28, at the Wingfield School which lies over forty miles to the west of Pietersburg.

The main object of the meeting was to discuss a competition between schools as far as vocal music and handicrafts are concerned.

Mr. Swart lay emphasis on the need for co-operation between European and the Native Teacher in order to eradicate misunderstanding, and racial animosity.

Further on the lecturer made a suggestion that a sum of two shillings from individual schools should be made as contribution to serve the purpose of buying a competition prize. The prize will be given to the winning school and will remain in that school until the next competition is made.

In conclusion the meeting decided that the competition be staged on November 2 at about 10.30 a.m. We thank Mr. Swart for his very fine suggestion, and urge the teachers to make the affair a success.

famous Tvl. Tennis Champion (Hoosen Jajbhay) at the B. M. S. C. Court. Oh! come to witness this exciting match between these two Champions. Remember at 3.45 p. m. the Bantu Men's Social Centre will be celebrating the Bridgman Memorial Day."

Read "The Bantu World"

First



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kulula ngokukanya kwe Eveready

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Beating the Robot

One great fault that motorists indulge in is to beat the robot, but every one who indulges in this practice must remember that the few moments' stop for the robot sign are a thrilling thing compared with the potential dangers that a road hog can cause.

The Exception

There is one exception to the rule that amber means stop. That is during the night hours, about midnight, when the traffic is far less congested than during the day. At such a time the robot constantly shows amber, and that is the sign that vehicle users must proceed cautiously.

First Exhibit Reaches Empire Exhibition Nearly A Year Ahead

One year ahead of time, the first exhibit for the empire Exhibition, South Africa, 1936, has arrived at Milner Park.

A genuine Voortrekker Wagon, known to be over a century old, has turned up, and has been gratefully accepted for display by the Empire Exhibition organisers.

The Potchefstroom University College for Christian Higher Education is responsible for the acquisition of this remarkable historic souvenir.

Some little time ago, the Registrar approached the management of the Empire Exhibition with the information that this Council had available an authentic Voortrekker Wagon, which had hitherto only been seen by overseas crowds at the Wembley Exhibition in 1924 and 1925.

Ever since it appears to have lain hidden in the Western Transvaal and the College authorities thought it desirable that the two million visitors who are expected at Milner Park next year, should likewise have the chance of examining it.

Magistrate Acquits African From Charge Of Culpable Homicide

An African youth named Night (15) was found not guilty and discharged in the Krugersdorp Juvenile Court on October 17 when he appeared before Mr. C. J. du Toit on a charge of culpable homicide. He was accused of having caused the death of a European youth, Thomas Barnard Joubert (17), by striking him over the head with a stick.

No Intention To Kill

Giving evidence, Night said that Joubert struck him first. He then struck back with the stick in self-defence with no intention of killing Joubert. Joubert had persecuted him over four months and on this occasion Joubert attempted to smash his bicycle. He had given no provocation to Joubert to make these continued assaults on him. On one occasion his employer reported the matter to the police.

Same Law For All

The magistrate, in his summing up, said that there was no evidence that Night intended to kill Joubert. If the accused had been a European the finding would probably be that it was an accident, and the same law must obtain for the Native as for the European. It was, he said, a common experience and he was constantly warning young Europeans who attacked Natives without reason that they must not be surprised if the Natives, who were accustomed to using sticks, inflicted serious injury on those who assaulted them. This boy had suffered great provocation and the magistrate did not think he had any thought of killing Joubert.

Anglican Synod Advocates Higher Wages For Africans

"The serious disabilities under which Bantu industrial labourers suffer because of their meagre earnings" were the subject of a motion unanimously adopted by the Diocesan Synod in Darragh Hall last week.

The motion which was moved by the Rev. H. Leach, drew the attention of members of the Church to these disabilities, and continued: "The Synod is of the conviction that this underpayment of Native labour is responsible for many of the serious temptations with which the Natives are faced in order to live out of debt and on the bread line as Christian citizens."

Printed and Published by The Bantu Press (Pty) Ltd. At their office and works No 3 Polly Street Johannesburg.

"Native Views On The Native Bills"

In a booklet of 45 pages entitled "Native Views on the Native Bills", edited by Prof. D. D. T. Jabavu, B.A., is put in a nutshell the whole problem of the Native Bills. This is a second pamphlet, the first which appeared in August was on individual views on the Native Bills, and the third and the last of this series will appear soon after the convention convened for December 16 at Bloemfontein.

Mr. Jabavu puts very clearly the reports of the regional conferences recently convened by the Government to elicit Native opinion on the Bills, and ably shows that our people were thoroughly unanimous in their opposition to the bills being passed into law in their present form.

His answer to Mr. Nicholls M. P., on the segregation policy makes very instructive reading and should be read by all who want to make themselves conversant with this intricate question.

Those who read the pamphlet will also benefit from reading the speeches contributed by other prominent Africans about these bills.

We ask all our readers to get copies so that when the convention meets at Bloemfontein all the delegates will be able to discuss intelligently on subjects they have thoroughly studied. The booklet costs 1/- and is obtainable from the Lovedale Bookstore, P.O. Lovedale, C. P.

(Continued column 4)

The Great Scandal Of Lethal Weapons Amongst Africans

Hooliganism is still as rampant as ever amongst Africans. Every week end reveals numerous reports of people stabbing each other to death, and what is worse is that the story does not only end in the physical sufferings of the victims, but that this sinister practice is to have very harmful repercussions on the race as a whole. People complain of Pass laws and the "Pick up" vans, and yet remain unconcerned when such shameful practices are perpetrated, and forget that each time white friends advocate less rigorous restrictions those who want us to be suppressed will feel justified when they advise the contrary pointing out that amidst such unruly conduct it would be folly to give Africans freedom.

Only the last week end three Africans were stabbed to death.

In attempting to stop a fight at Newlands, Lance-Sergeant Rade-meyer was struck on the head. He was taken to hospital with concussion. Some 20 Africans were admitted to the non-European Hospital with injuries received in

fight and affrays.

Such disgraceful and harmful conduct must stop. An appeal is made to all right thinking Africans that each and all do as they can that public conscience be roused so that ways and means be made to stop this tragic race suicide.

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Italy's New Formidable Enemy

Italy Offers Bribes To Abyssinian Chiefs

Rases Take Bribes But Remain Loyal To Ethiopian Cause

League's Momentous Decision

Reports of the Italo-Abyssinian War are often conflicting and therefore bewildering. Very often what is claimed by Addis Ababa is denied by Rome. Messages from Italian sources state that thousands of Abyssinians have surrendered and that there is what one may say a general disintegration of the Abyssinian nation. But what is surprising is that Italy continues to send troops to South Africa in spite of the assertion that the Emperor is being deserted by his people.

brought in from Berbera, in British Somaliland, where there were landed from Aden coastal steamers. Thence they travelled by lorry over a short stretch of desert road at high speed, passing the frontier at Languba and reaching Jijiga two hours later.

The closure of this route for supplies from British Somaliland is one of the objectives of the Italian drive towards Harar.

Its maintenance, despite the beginning of the offensive, gives extreme satisfaction, not only to



H. I. H. The Nawaub of Tygre, who is in the Ethiopian Diplomatic Service.

So alarmed is he at this turn of event that Count Vinci-Gigliucci, who, German correspondents say, is suffering from a nervous breakdown, is afraid to return to Italy.

As for the fog in which the southern operations are enveloped, it is now confirmed that General Graziani, the Commander-in-Chief on this front, has practically banished all war correspondents.

The reason given, I learn, is that General Graziani is a believer in ruthlessness in war and is to harry the Abyssinians, both soldiers and civilians, into subjection by bombing, the use of gas, and other modern horrors.

It was by these means that he secured the pacification of Tripoli.

That he is already carrying out this plan is confirmed by messages from correspondents like Sir Percival Phillips.

500 Italians Surrounded

ABYSSINIANS CLAIM TO HAVE KILLED AND CAPTURED 200

A message from Dessie states that a body of Italians estimated at 500 to 700 had been surrounded by Danakil tribesmen in the hills to the south-east of Mount Moussa Ali and had formed a square with two tanks in the centre. They said they were very short of food and water.

It is impossible definitely to confirm the report, but similar reports have been received from fairly reliable sources.

The Danakils, who are waging an irregular warfare against the Italians, also claim to have killed and wounded over 200 Italians and captured two mule caravans with rations for the Italians. The Italian columns to the south-east of Moussa Ali are said to be in a serious plight. They are short of water and are suffering from the effects of the climate, especially the labourers building roads behind the front, who are reported to be afflicted with eye trouble.

A Harar message states that the lull continues on the southern front. The Ethiopians, are strongly fortifying Daggabbur in order to oppose an Italian advance on Harar.

Heavy War Cost To Italy

£22,000,000 SPENT IN THREE MONTHS

The stream of Italian troops from Naples to East Africa continues unabated, says another cable. Sixteen thousand men sailed during the week-end and a further twenty ships are now being loaded at Naples for East Africa. The cost of the campaign can be judged from the fact that the war has cost Italy over £22,000,000 in three months, according to Treasury return issued at Rome.

Italian Goods To Be Boycotted

LEAGUE OF NATIONS MAKE MOMENTOUS DECISION

The Co-ordinating Committee of the League of Nations has completed the plans of boycotting Italy financially and economically. Last Saturday the committee approved of the proposal regarding the embargo on certain exports to Italy, the list of which was adopted.

The momentous decision imposing an almost world-wide boycott on Italian goods was taken in an atmosphere of calm deliberation. The most striking feature of this demonstration of international solidarity has been the willingness and spirit of self-denial with which small nations have faced the sacrifices entailed by the sanctions. The effect of the decision upon Italy is likely to be disturbing, and while it is too early to speak of the probable material effect of the sanctions their moral effect is likely to be immense.

M. Litvinoff made an important declaration in which he said that although the Soviet had a favourable trade balance with Italy they were prepared to sustain losses to fulfill their obligations, but only as long as those obligations were observed by all the members of the League. If exceptions rendered the sanctions ineffective the Soviet would have to reconsider the whole position and take a fresh decision.

Italian Newspapers Daub Great Britain As The Aggressor

The Italian Press is angry with Great Britain which is largely responsible for the action taken by the League of Nations against Italy.

The latest argument is that Britain is the real "aggressor." There is no longer any point—so runs this argument—in defining the "aggressor" in the Italo-Abyssinian conflict. The need now is to see who is the aggressor as between Italy, engaged in a colonial war, and Britain, who has employed against Italy all possible weapons.

Chiefs Asked To Surrender

ITALIAN COMMANDER SENDS ULTIMATUM TO ETHIOPIANS CHIEFS

The newspaper "Popolo di Roma" states that General de Bono, Commander-in-Chief of the Italian forces in East Africa, has issued an ultimatum to chiefs in the Tigre and Agama districts giving them ten days in which to submit.

If they do not submit, they will be treated as enemies.

A message from Adowa, published by the Italian newspapers, states the ten chiefs in the Tigre Province have surrendered to the Italians. An entirely normal life has been resumed in Aksum. The Native populations accept Italian lire in exchange for their products, and Italian coinage has in the few days become most popular and sought after.

The "Giornale d'Italia" in support of the official statement of the submission of Abyssinian chiefs says:

"The peaceful penetration by the Italians into Abyssinia must give food for thought at Geneva. The Committee of Sanctions, during its hasty deliberations against Italy, has affirmed that the League cannot turn back because men have been killed and homes destroyed. What is the truth? To day men are not being killed but are being fed. Homes are not being destroyed, but communications are being laid down and the needs of the population provided for.

Italy has been branded the aggressor. What, then will the name be given to the armed troops and inhabitants of Abyssinia who have gone over to Italy to fight for their liberty."

No Big Battle

A message from Asmara states: Many here believe that it will be the end of November before a big battle is fought on the northern front, failing a diplomatic move for settlement in the meantime.

The Italian military staff is not aware of any Ethiopian concentration in the region of Ambaaligi to the south of Makale, and expresses the opinion that such concentration would take a month to put into effect owing to bad communications, the absence of transport and the difficulty of maintaining supplies of food.

The Italian aerial reconnaiss-



Abyssinian soldiers in the trenches with a light bomb-thrower.

Meanwhile it is understood from a reliable source that Mussolini is dissatisfied with what is going on in the front. He is now discovering that there is an enemy more formidable than the Abyssinians—the weather, which is seriously hampering the Italian military operations in Ogaden, and which has more than once confounded the prophets in the past and has done so again.

The Italians, says Sir Percival Phillips, the "Daily Telegraph's" special correspondent at Djibouti, started off with the usual cheers echoing from Rome, only to find themselves face to face with an anti-climax at the last line of wells, with the ground underneath them refusing to bear the weight of their mechanised army, and the real task still ahead.

This is the explanation of the stationary front resting along the British Somaliland boundary near Bohotleh which was given to Sir Percival Phillips by an observer in British territory, and which substantiates the news from Ogaden of waterlogged tanks lying near the wells at Ubi, which the Abyssinians are said to have re-occupied.

The Abyssinians, who have been praying with not much hope for a renewal of the wet weather, regard the recent rains as a sign of Divine intervention which is giving them a practical advantage over the enemy.

While the Italians remain inactive fretting over the delay, the Emperor's tribesmen are working at unusual speed, completing their plans for resistance on high ground.

They are shifting masses of troops without molestation, and re-arming them with modern rifles from stocks at Jijiga which are steadily being replenished.

Shipments of arms estimated to total 100 tons have already been

the Abyssinians but also to the natives of British Somaliland, who are showing a savage resentment against the Italians because of the casualties caused among the tribesmen by bombs and gas.

Sympathy for the Abyssinians, which has been growing in recent months, has become intensified among the Somali tribes, irrespective of political frontiers, as the result of incidents accompanying the invasion.

The unrest is due entirely to Italy's action, and is not directed against the British authorities, the tribes being, if anything, strongly pro-British.

There is no doubt that had Signor Mussolini held his hand until late in October, when the weather is more settled, the army ordered to conquer Southern Abyssinia would have had a better chance of gaining the highlands on a tidal wave of tanks and planes, and of attacking Ha'ar in three strides across the desert.

The fact that Signor Mussolini has sent Marshal Badoglio, the Chief of Italian Staff, to Abyssinia is considered to be evidence that the Duce is somewhat disturbed.

One explanation of a certain delay in the Italian operations has been given to me, and although I cannot vouch for its authenticity, it comes from a well-informed source.

Briefly, it is to the effect that Count Vinci-Gigliucci, the Italian Minister in Addis Ababa, had given Signor Mussolini the idea that, by means of bribes, he would be able to sow disaffection among the Abyssinian chiefs and bring the war to an end almost before the first shot was fired.

Apparently the Rasas took the bribes, but, with the exception of Gugsu and one or two minor chieftains, they have remained loyal to the Emperor at the critical moment.



The Corps of trumpeters of the Imperial Ethiopian Guard on parade at Addis Ababa.

The most cogent proof of the British aggression is seen in the concentration of the fleet in the Mediterranean. But great emphasis is laid on the recent surrenders of Abyssinian chieftains. These surrenders and the cordial reception reported to have been shown by large sections of the Native population towards the Italian troops are quoted as the best proof that the Italians are being welcomed as liberators. These facts, it is asserted, reveal the absurdity of the League's condemnation of Italy as the

aggressor, however, continues to be carried out very actively, and is reported to have located columns under Ras Kaasa, Governor of Sellali and Gondar, marching north from Addis Ababa to join Ras Seyum's troops to defend Makale.

Strong enemy forces have been spotted near Gondar beyond Takaze but there are few Abyssinians near the Italian lines in the Tigre region, and no great force is expected to

Africans' Reaction To The Native Bills

The South African Outlook On Recent Native Conferences

Commenting on the results of the recent conference held in connection with the Native Bills the "South African Outlook" inter alia says:

"One proposed senatorial constituency comprises Natal and Zululand, and includes a million and a half people. The conference of chiefs and other leaders from this area, held at Maritzburg, expressed appreciation of the proposed Native Council and the additional reserves, but "This gathering is unanimous," said Mshiyeni Ka Dinuzulu, the Zulu Regent (addressing the Secretary for Native Affairs), "that it is not the desire of our people to have a European representative in Parliament. They are satisfied that much better things would be achieved by laying before you our representations as on this occasion, without a European intermediary."

"The conference of chiefs and leaders of the Native peoples of the Transvaal and Orange Free State—another constituency—was held at Pretoria and was addressed by the Acting Minister of Native Affairs and by the members of the Native Affairs Commission who explained the Bills. After discussion, a committee was appointed to prepare resolutions which would express the feeling of the meeting. The following day the committee reported, and its report, after further discussion, became the unanimous finding of the Conference.

After giving the findings of the Pretoria conference in full the journal proceeds to show the difference between the reaction of the people of Natal and those of the Transvaal and the Free State.

"The contrast between the reaction of the Zulus and that of the Transvaal and Orange Free State Natives is striking. It has puzzled many Europeans.

"The explanation we believe is this. The procedure of the Pretoria Conference is that normal to the Bantu people as a whole. Slow and cautious, they make sure of their ground before committing themselves. Equally characteristic is their insistence upon reference back to the people. "They had not had time to obtain the mandate of the people they represented." This is the Bantu practice. The chief will not act without consulting his councillors; the councillors will not commit themselves until they have gone home and consulted their people.

"In the case of the Zulu section, Chaka and his successors did for them what dictators are doing today for certain European peoples. They destroyed their sense of personal responsibility and substituted implicit unthinking obedience.

"Any one reading the statement submitted by the Pretoria conference cannot fail to be impressed by it. It is a wellgrounded and dignified protest against the unreasonableness of expecting a mixed gathering of chiefs and other leaders to form within a couple of days considered opinions upon two complicated measures, which have taken a joint Parliamentary Committee, including many of the ablest of the White leaders, some eight years to evolve. These measures, moreover, are designed to fix, both politically and territorially, the limits within which the Bantu of this country are to be permanently restricted. The responsibility thrown upon the conferences is heavy. These chiefs and leaders are today being officially consulted by the Government. If measures they concur in now prove harmful, their whole race will condemn them. Nor can they ever afterwards complain to Government. If they do, they will be told: You were consulted and this is what would impress

upon you," said the Secretary for Native Affairs, "the responsibility which attaches to your deliberations."

"The Natives were omitted from the 1931 census. The last available figures are therefore those of the 1921 census. To-day, no one knows how many Natives are living in the scheduled areas, or how many are already occupying the proposed released areas, or what is likely to be the number who are to be evicted from the farms and added to the population of the scheduled and released areas. To delay fixing the permanent limits of Bantu occupation until these figures are available is a reasonable suggestion.

"There is urgent need that the representatives of the Native people in Parliament should stand up for them and try to procure relief from the burden of taxation which presses so hardly upon the very poor and which sends so many of them to prison. Yet their only representation is to be in the Senate, which is unable to influence taxation.

"Great numbers of the Natives are affected by the repressive and penal legislation embodied in the Masters and Service Contract Act, and it would be the duty of their representatives in Parliament to press for the mitigation, if not the repeal, of these oppressive measures. Yet the proposal is that the entire representation in Parliament of some five million Natives, most of them poor labourers, should be four property-holding White senators.

Mafeking Conference

"The Mafeking Conference accepted the Native Trust and Land Bill as a step in the right direction but asked that a census of the population concerned be taken before areas are finally marked out. Larger areas than are contemplated in the Bill

appeared to be necessary.

"This conference also asked for further time to study the Bills and that they should be translated into the various Bantu Languages.

"The conference welcomed the proposal to have a Native Representative Council but not as a substitute for the franchise. The conference respectfully pointed out that the proposal to deprive a section of the population of citizen rights is indefensible, and considered that the segregation of the races and of people domiciled in one and the same land and living under one and the same Government is calculated to produce in the course of time results that would be detrimental to the peaceful relations subsisting between the White and Black races of the land."

King William's Town Conference

This conference began—as indeed all the conferences began—with a courteous acknowledgement of "the gesture of the Government in consulting Bantu opinion." The conference then concentrated upon the franchise. Among many reasons advanced for the retention of the present Cape franchise the following may be mentioned. The franchise "has saved the Cape from the Lands Act"; "it has kept out the Pass Laws"; "it has been a standing legal recognition of the fact that citizens of one and the same country have their economic interests intertwined though they are racially and socially separate." "It is a true reflex of Bantu tradition in that every man has a voice;" "the abolition of our franchise will be a signal for the political declassing or degrading of the Bantu race as a whole into a sort of semi-slave or helot group of the South Africa population." In the Cape the franchise had not led, as some alleged, to "disrespect for Whites." It had produced "loyalty to the Whites" and had made many White people friendly to the Natives.

Qapelani Ingozi Emigwaqweni Nhlhlonipe Imiteto

Bonke abaqubi bezimoto bace-lwa ukuba balinge ngamandhla abo onke ukhlonipa izibane ezipakati kwemigwaqo edolobheni. Umasipalati umise amapoyisa ake azobheka abaqubi bezimoto ukuti bayawuhlonipa yini lomteto.

Bonke abayepulayo lemiteto bazojeziswa kakulu, kodwa injongo yikuba abaqubi bezimoto bagweme lokokujeziswa. Nxa kukanya okubomvu, yimani. Okuhlaza kuthi hambani. Okumtubi kuthi lungiselelani ukuma uma kade uza, uma kade umile kuthi lungiselela ukuhamba. Kodwa linda kuze kuvele okuhlaza kandi'ukuba uhambe.

Musani ukucabanga ukuti nxa kuvele isibane esimtubi loko kuthi hambani. Qa kuthi lungani. Esithi hambani esiluhlaza kupela; esithi yimani esibomvu. Uma lemiteto ingahlonishwa abaqubi bezimoto izingozi eziningi zingancipa kakulu, kuvele umoya omuhle kubaqubi nabo bezinyawo kuswelekile bazihlonipe izibane lezi njengazo izimoto. Umteto uti eqa umgwaqo kupela engosini yawo, uhambe pakati kwolayini abamhlope weqe kupela lapo isibane esibhekene nawe, siluhlaza. Ungalokoti weqe sesibomvu.

Ibala Elimthuqwa Lithi "Yima!" Kuye Wonke Umqhub

Njengoko ngephelileyo besithe sakuncedisana ne Kansele ukutsalela ingqondo zabantu kwindlela zokuqhuba ezingenangozi, namhlanje ke senjenjalo ngazo zonke ilwimi zabantu.

I Roboti

Siyabayaleza abantu ukuba bonke balulamele i Roboti. Ukuba lomathshini ubungekho kwinyaka-nyaka yezitrato zase Rhautini khaifane nicinge ingozi ebeziya kubakho. Ngako oko ngalo lonke ixesha owululamelayo usindisa imiphethumlo kanti xa ungawulumelani akwahlukanga nganto kumbalali.

Ugqatso Lokudlula

Raninzi abenza amamushe-mushe okubalekisa ukuba bawushiye lomashini. Lonto ke yingozi enkulu. Mayiyekwe.

Ibala Elimthuqwa

Ibala elimthuqwa emva kwamanye, alitsho ukuthi "Hamba!" lithi "Lunga!" kodwa ume bhuxe

Ngexesha Lasebusuku

Kusezinzulwini zobusuku kuphela xa zingaseninzi izinto ezibalekayo elima lodwa seleyekile amanye liyintshumayelo ethi qhuba ngokulumka.



"New One — Jack?"

"New? Why, I haven't bought a shirt for ages. This one's old."

"Doesn't look it. You pay a pretty stiff price, don't you?"

"No, just average. I always get shirts made of Tootal Poplins. Nothing like them to my mind. English lustre woven fabrics — nice cut. You get them at any decent place for 10/6."

"Do they shrink?"

"That's the point. They're already shrunk by the Loyo process."

"What about designs?"

"Any style you like. Though I prefer the plainer ones myself."

"Good for you, Jack. Anyway, you're a darned good judge of shirts."

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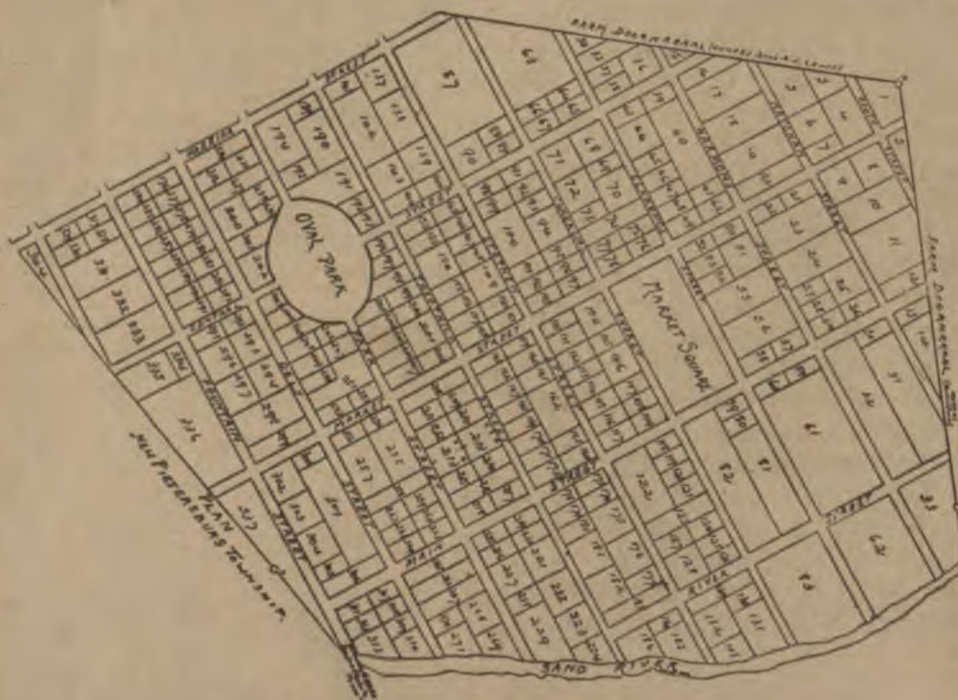
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Collection Name: BANTU WORLD, newspaper, 1935-1955

PUBLISHER:

Publisher: **The Library, University of the Witwatersrand, Johannesburg, South Africa**

Location: **Johannesburg**

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